

By the Right Honourable
GEORGE,
Second of his Name
SERMONS
EIGHT

Following Subjects:

The Advantages design'd for Mankind by the Christian Religion.

A serious Admonition to the Members of the Church of England, deduc'd from God's Dealings with his People Israel.

The fatal Consequences of over-much Wickedness; preach'd upon the Execution of some Gentlemen concern'd in the late Rebellion.

God the Author of our Deliverance from the Authors of our Sins.

A Thanksgiving Sermon for the quashing the late unnatural Rebellion.

On his sacred Majesty's happy Accession to the Throne.

Seasonable Advice to seditious Malecontents.

The Advantages of good Government, and the Blessings we derive from the happy Revolution.

Published for the Benefit of unhappy YOUTHS, and other unfortunate Persons, who are drawn from their Studies by the evil Designs of ill-designing Men, and to the happy Establishment of the Church and State.

By RICH. BULLOCK, Chaplain in Ordinary to His Majesty.

LONDON, Printed; and sold by R. PEARSON, in the New Church-yard in Dunster's Church, Fleet-Street.
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Loyalty to His Majesty King
GEORGE

Recommended by PARLIAMENT

SERMONS

UPON THE

Following Subjects:

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Christian Religion.
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Church of England, deduced from God's Deal-
ings with his People Israel.
The fatal Consequences of over-much World-
liness; preached at the Anniversary of some
Gentlemen concerned in the Rebellion.
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unhappy Rebellion.
On his late Majesty's happy Accession to the
Throne.
Seasonable Advice to various Males-contents.
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Blessings we derive from the happy Revolution.



Published for the Benefit of the Widows of the late King, and
other necessitous Persons, who are now in want of
Relief, by the Royal Dispensation of the King's
Majesty, in our happy Anniversary Year, in
Church and State.

By RICH. STURGE, Chaplain at St. James's Palace.
LONDON: Printed, and sold by M. TAYLOR, at the
Star over against St. Dunstons Church in Fleet-
Street. MDCCLXX. Price 1 s. 6 d.



TO HIS GRACE

The Most Noble

THOMAS

Duke of Newcastle,

Lord Chamberlain of His

Majesty's Household, and Knight

of the most Noble Order of

the Garter, &c.

May it please your Grace,

HO Sedition and privy

T Conspiracy began to work

very quickly after His Ma-

esty's happy Accession to the Throne

of these Realms, and tho' open

The Dedication.

Rebellion brake out soon after, and threatened our whole Community, our State and our Church, our Liberties and Properties, with Desolation and Confusion; yet Disaffection to the present most Wise and Gracious Government, and the Madness of the People were wound up, by Hellish Artifices, to such an Height, that it became not only an unthankful, but a dangerous Undertaking, to attempt the bringing of the deluded People back, either to their Religion, or their Reason.

But your Grace's Intrepid and Successful Zeal, for our most Gracious Protestant King, for our Country, and for our Religion, gave new Courage to great numbers of honest Men, who had been much dejected and discouraged, and animated thousands and thousands

The Dedication.

sands to follow (tho' at a great Distance, by reason of their small Capacities) your Illustrious Example: And I am proud to declare, that, amongst those Multitudes, it had a powerful Influence upon me.

I had the good Fortune to live upon the Borders of *Sussex*, when your Grace very early, and at a vast Expence exerted your self in the Cause of Liberty, and of the true Religion, and of the Protestant Succession, upon which the Security of all that ought to be dear to us, either as *Britains* or *Christians*, was founded; and I had the Felicity of gathering from your vigorous and seasonable Zeal, Courage enough to withstand many Enemies of our Constitution to their Faces, and publickly to Preach up a warm Concern for the Prote-

stablishment of the high Honour
of your

The Dedication.

King Succession, when your Grace
indrall our Wife and Good Patri-
ots saw in apparently in Danger.

- And ever since His Majesty's
happy Accession to the Throne,
and especially in the late Rebelli-
ous Times, I have not ceas'd to
instruct and exhort those under
my Care, to be subject to Princi-
palties and Powers, and to be not
only quiet and obedient, but al-
so thankful Subjects to that Just
and Gracious Prince, whom God,
in his great Mercy, has set over us
for our Good; and I hope not un-
successfully.

But whatever my Success has
been, I am sure that my Endeavours
have not been wanting; of which
the following Discourses are but
a small Specimen.

I humbly beg your Grace to
accept of my most lowly Acknow-
ledgments, for the high Honour
you

The Dedication.

you have done me, in suffering me
to shelter them under your Grace's
Patronage, and for allowing me
to Subscribe my self,

May it please your Grace,

Your Grace's most Obedient,

A N D

Most humbly devoted Servant,

RICHARD SYNGE.

The Dedication.
You have done me, in suffering me
to shelter them under your Grace's
Patronage, and for allowing me
to subscribe my self,

May it please your Grace,

Your Grace's most Obedient,

AND

Most humble servant,
26 OCT 29

RICHARD SYNGE.



THE
ADVANTAGES

Design'd for

MANKIND

BY THE

Christian Religion.



B

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THE
ADVANTAGES

Designed for

MAIND

BY THE

Christian Religion.

.....



SERMON I.

ISAIAH XI. 6.

*The Wolf also shall dwell with the
Lamb, and the Leopard shall
lie down with the Kid; and the
Calf, and the young Lion, and
the Farling together, and a lit-
tle Child shall lead them.*



THAT we may clearly under-
stand the true meaning and
full import of these Words,
it will be necessary to inquire,
First, into the Design; and
Secondly, into the Sense of the foregoing
Verses of this Chapter, on which my
Text doth plainly depend.

B 2

I. Then

1. Then as to the Design. The learned *Caban* upon this Place takes notice, that the Prophet having in the foregoing Chapter describ'd the great Calamities, under which *Israel* groan'd, thro' the Pride and Insolence, the Conquests and Tyranny of *Sennacherib* King of *Affyria*; by which their Constitution was subverted, their Cities destroyed, and their People reduc'd to an hopeless Estate; doth here in this Chapter subjoin matter of Consolation, declaring to them not only that, but how their Kingdom should be restor'd; and foretelling that deep Tranquility and settled Peace, which they should enjoy after *Sennacherib*, under the Reign of *Hezekiah*. This was one View which the Prophet had, as all Commentators, whether Christian or Jewish, do agree.

But it is certain he had another View, of much greater Extent, and of an infinitely superior Nature; for the Substance of this Prophecy, and the Praises of the Person and of his Government design'd by it, will not agree with *Hezekiah*, nor indeed with any Earthly King.

This Person is spoken of in the Future Tense, and his coming forth out of the Stem of *Jesse* to be yet at a distance, but *Hezekiah* was already Born: Again, 'tis said he shall never deviate from Righteousness,

teousness, and that he shall need no one's Assistance, that he shall not judge according to other Persons stating the Case, nor according to outward Appearance; but, that he shall search the Counsels of the Heart, and that he shall destroy the Wicked with the Rod of his Mouth, and with the very Breath of his Lips.

Of what Earthly King, of all that have ever been, could the Prophet speak such great Things? Who is equal to such transcendent Praise, but the mighty God, *Immanuel* the promised Messiah, the Prince of Peace, to whom the same high Power is attributed? *2 Theff. 2. 8.*

The Prophet's grand Design then, was to foretell the Kingdom of Christ, as the Jewish Writers both Ancient and Modern do allow; and having in the former Verses given an Account of Christ's great Power, and glorious Qualifications, he doth in the Text set forth the happy Influence, and blessed Effects of his Government on the Hearts of his faithful Subjects.

The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid; and the Calf, and the Young Lion, and the Fatling together, and a little Child shall lead them.

These Words are a metaphorical Representation of the peaceable and happy Times, that might very reasonably be expected, under so mild, so pure and gracious a Dispensation as that of the Gospel; the Doctrine and Example of the Son of God, given by it, are so excellently adapted to the improving and perfecting humane Nature; and the Precepts of it are so holy, just and good, that if they were Universally receiv'd, and with the whole Heart obey'd, the Change that would follow would be so great and happy, that the Heavens and the Earth would seem to be new made, and the sinful Sons of *Adam* wou'd indeed become new Creatures, and appear to be the Children of God.

Their Dispositions wou'd be form'd anew after the likeness of Christ; all the Roughness of their Tempers wou'd be smooth'd, their mutinous Passions would be reduc'd to good order, and restrain'd within proper bounds. Righteousness would dwell amongst them, and mutual Love and Goodwill would universally, and to all their Comfort, rule in their Hearts.

The Wolf, that is, such Persons as before were of a ravenous and injurious Disposition, would hereby be so happily chang'd in their Temper, that they would seem to be

be transform'd, or at least so alter'd, as if a Wolf had lost his Savage Nature, and were become so gentle and inoffensive, as to feed quietly with Lambs. Or as tho' a Leopard should lose all its Fierceness, and might be safely trusted to lie down with a young Kid.

Nay these savage Natures would become so mild and tractable, that a little *Child* might lead them. This Expression refers both to the Governors in the State, and to the Pastors and Ministers in the Church; and the meaning of it is,

That if Men were govern'd by the Spirit of Christ, and made his Law or even his Example the Rule of their Life, they would with the most dutiful and cheerful Submission obey those whom God hath set over them: No groundless Murmurs, no speaking Evil of their Rulers, no Riots or tumultuous Insurrections would be heard of amongst them; but they would be quiet and mind their own Business, and eat their Meat with Singleness of Heart, and even with the Gentleness of a Child, without Rigour or Compulsion their Governors might lead and rule them.

With respect to the Pastors and Ministers of Christ's Church, the meaning is this:

That such Persons as do in sincerity give themselves up to the direction of Christ's

Gospel, would be of an humble teachable Disposition, insomuch that his Ministers, without any outward Force or coercive Power, any more than Children have, but only by the Word of Truth, and by Innocence and Integrity, should be able to guide them; and that such sincere Christians as should be severally under their Charge, would with Meekness receive their godly Counsel and Advice.

Having thus shewn you what the Prophet's Design was in this Chapter, and what is the Sense and Meaning of these Words in my Text; I shall proceed to shew you, that, exactly according to this antient Prophecy, the Example of Christ Jesus, and the Precepts of his Gospel do prescribe, and under the severest Penalties require,

1. Peace, and mutual Love; and good Will among all those that profess his Name;
And,

2. Humble Submission and Obedience to those higher Powers, under whose Government the Providence of God hath severally plac'd them, together with a meek Deference and Regard for the conscientious Guidance and Direction of their respective Pastors in things pertaining to Godliness.

When I shall have done justice to those two Points, I will in the third Place inquire

quire how our People of this Land, who call themselves Christians, keep up to those Prescriptions of Christ; and shall close all with some Encouragement to those, who in these Respects walk worthy of their holy Vocation, and with some seasonable Expostulation and Reproof for such as do not.

1. Then I am to shew you, that, exactly according to this antient Prophecy of Christ's Kingdom, the Gospel of Christ doth prescribe, and under the severest Penalties require Peace, and mutual Love, and good Will amongst Christians.

And for the Proof of this I need only observe to you, who are from Children acquainted with the Scriptures, that all the Articles of the Christian Faith, and all the Precepts of Christian Practice, tend to promote Peace and good Will, Peace and Love betwixt Man and Man in general, by forbidding all Men to injure any Man, or to revenge themselves if they be injur'd; by commanding every Man to do all the good they can unto all Men, and each of us to love one another even as ourselves.

They require and promote Peace and Love also in private Families, by commanding Husbands to love their Wives, and Wives to submit to their own Husbands; Parents to provide for, and not
to

to provoke their Children; and Children to be affectionately dutiful to their Parents; Masters to be just and kind to their Servants, and Servants to be faithful and diligent and obedient to their Masters; and lastly, they require and promote Peace and Quietness in publick Societies, whether Civil or Ecclesiastical, by teaching all Superiors to govern justly and prudently, carefully and moderately; and by enjoining all Inferiors to obey readily and chearfully in all things lawful; and by no means, nor upon any pretence to unsettle, disorder or disturb the publick Peace and Tranquility, either by Force or Fraud, by Words or Actions, by Murmurs or Riots.

So that were the Gospel of Christ truly taught and truly practised, it would be impossible there should be any Dissention or Discord, any open Tumults or privy Conspiracy, or any thing but Concord and Unity, Peace and Love, and Happiness amongst us.

For Christ, the Author and Finisher of our Faith, is the Prince of Peace and the God of Love; the Holy Ghost, who only leads us into all Truth, is the Spirit of Peace, the Gospel, is the Gospel of Peace; and his Ways, the Ways which he hath commanded us to walk in, are the Ways of Peace; and as many as walk according to
that

that Rule, Mercy and Peace shall be upon them, they are the *Israel* of God. But,

2. The Gospel doth prescribe and under the Pain of Damnation require an humble Submission and Obedience to those higher Powers which the Providence of God hath set over us, together with a meek Deference and Regard for the conscientious Guidance and Direction of our respective Pastors in things pertaining to Godliness.

Submit yourselves to every Ordinance of Man for the Lord's sake, whether it be to the King as Supream, or unto those that are sent or commission'd by him, 1 Pet. 2. 13. Put them, that is, the People committed to your charge, in mind that they be subject to Principalities and Powers, and that they obey Magistrates, that is, that Person or those Persons in whom the governing Power is legally vested, according to the nature of the Constitution under which they live, Tit. 3. 1. And to back and inforce this truly Christian Doctrine, St. Paul declares they that resist and oppose their Governors, shall receive to themselves Damnation, Rom. 13. 2.

And then as to the other Part, which concerns the Deference which is due to conscientious Dispensers of God's Word, St. James saith, *Receive with Meekness the ingrafted*

grafted Word, &c. and St. Paul, *1 Thess.* 5. 12. is very earnest, when he saith, *we beseech you Brethren to know*, that is, to have great regard to them that labour among you, and are over you in the Lord, and admonish you.

These Things ye all must know without further Evidence, the Gospel of Christ doth positively and indispensably enjoin; these Things the Primitive Christians to their immortal Honour practis'd, and look'd on them as their Privileges as well as their Duty; these were the Methods by which our holy Religion prosper'd, and even in the midst of fiery Persecutions mightily grew and prevail'd.

These were the engaging Methods, which sometimes soften'd Persecutors into Believers, and made even Enemies to become Disciples.

The Christians in those early Days were shining Instances of the happy Influence and blessed Effects of the Precepts of the Gospel, and of the Spirit of Christ ruling in their Hearts, when Men, who, before their Conversion, had liv'd in all Impurities and Lusts, from the Time that they were settled in Christianity, and were form'd according to the Rules of it, became serious and temperate, just and innocent, peaceable and quiet. And accordingly,

cordingly, *Lactantius*, lib. 3. cap. 26. triumphs in the gracious Effects of Christ's Gospel, and in the wondrous happy Changes it then daily wrought in such as submitted to it.

Give me, *saith he*, to the Enemies of Christianity, give me a Man that is wrathful, reproachful and ungovernable, and by the Power of the Gospel I will return him to you gentle and quiet and inoffensive as a Lamb. Give me a covetous and niggardly Man, and I will return him to you liberal, and distributing his Money with a bountiful Hand. Give me a Man that is fierce and cruel, and thirsty of Blood, and when, by the vertue of the Gospel, I have moulded him according to Christ, ye shall find all his Fury melted down, and turn'd into Love, and Clemency and Pity.

And thus, if we truly were what we boast ourselves to be, thus it wou'd be with us; if we were all right good Christians, all Wrath and Anger, and evil Speaking, all Strife, Contention and Sedition wou'd cease from amongst us; all the Fierceness and Savageness of the Wolf and the Leopard wou'd be done away, and we should all be mutually happy in the Peace and Innocence of Lambs.

Hitherto I have only shewn you what the Temper and Spirit of Christ's Gospel

is,

is, and according to the Prophecy in the Text, how happy we might be, if we heartily conform'd to the Rules of it.

Give me leave now in the third and last Place to expostulate with you about the notorious failure of this Prophecy amongst us, which to be sure must be laid at our Door; for God and his Spirit, by whom this Prophecy was given, is true.

1st, Then, Is there Peace and Unanimity, mutual Love and good Will amongst us? Alas! how much, and how apparently is it otherwise! How miserably are we divided into Parties and Factions! nay, even Religion, the Christian Religion itself, which is the Band of Love, (I know not by what hellish Artifice) is made use of as an occasion of Strife and Contention; and how furious and bitter are many amongst us inclin'd to be one against another, upon that unwarrantable and scandalous Occasion!

If Love and Unanimity, Peace and Charity be a distinguishing Mark of Christ's true Disciples, as he tells us himself they are, his Flock is a little one indeed now amongst us; and we may say as a pious Gentleman once did, when he read that Saying of our Saviour, *Ye have heard that it was said of Old, thou shalt love thy Friend and hate thy Enemy; but I say unto you, love your Enemies, &c.*

Surely,

Surely, said he, we must be much mistaken or greatly deluded all this while, for either this must not be Gospel, or we must have very few Christians amongst us. So very different are the Lives and Practices of those who profess the Gospel from the holy and divine Rule of it.

Oh! how much is the Church of Christ chang'd for the worse, from what it was in the earlier and purer Ages of it! Then the Believers were all of one Heart and one Mind, then they held the *Unity of the Spirit in the Bond of Peace*; then the Heathens were astonish'd at their Unanimity, and would upbraid their *own* People, by saying, Behold how the Christians love one another!

But Love now is grown cold, and Friendship is lost, and *Jews, Turks and Infidels*, may too justly reproach us, with, Behold how unkind and unfriendly the Christians are one to another!

How disagreeable is this to the Spirit of Christ, and to that Saying of his, *By this shall all Men know that ye are my Disciples, if ye have love one to another*. We meerly Unchristianize ourselves when we sow Discord, and propagate and encourage Dissention; and tho' Christ's Religion be admirably calculated to make us happy one with another, yet that Happiness is not to be had, nor indeed rationally to be expected, while

while we refuse to be guided by it, and live in direct opposition to its Rules.

2. Is there amongst us that humble Submission to, and that dutiful Honour and Reverence for those higher Powers which God hath set over us, that the Gospel of Christ requires, and that become Christians?

Surely we have not the Face to deny, but that our People, too too many, are very defective herein; the Riots and Tumults that have been so frequent of late, are so many notorious and shameful Instances of it. And how many, that are too cautious to appear in Riots, do yet countenance and promote them, by nourishing Discord, and fomenting groundless Jealousies and Fears of they know not what.

How is his Majesty's Royal Person and Family traduc'd, his Government libell'd, and his Administration discredited and expos'd! in such a Manner, that I am unwilling, nay should be griev'd to repeat it. I need not be particular, these Insolences have been so frequent and publick, that you must all have heard, at least have heard of them.

Neither are the other Parts of the Legislature better or more respectfully treated; private Persons, nay Persons of inferior Rank, and of low Education and mean

mean Parts too, will now-a-days set up for Judges of whatever is under the Deliberation of the grand Council of the Kingdom; and if their wise Resolutions do not quadrate with the Sentiments which these Mock Statemen have taken up, they load them with Reproaches and invidious Names, and spread their Discontents with the utmost Venom thro' their several crumbling Societies. These Offences, so contrary to the Rules and Spirit of our most holy Religion, have been of late so vile and flagrant, that our Right Reverend Diocesan has thought it necessary to give his Clergy, which are so many Watchmen over Christ's Flock, an Alarm, that may exert their utmost care to preserve the Lambs from these Wolves, that are now so numerous amongst them.

Allow me therefore in the last Place, to put you in mind of that teachable Disposition, which is one Characteristick of the Sheep and Lambs of Christ's Flock, *that a little Child shall be able to lead them.*

I shall have time to make no farther use of it, than just to tell you, that, according to this Prophecy in the Text, I may hope and expect that so many of you as are truly good Christians, and acted by the Spirit of Christ, will be directed in this Case even
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while we refuse to be guided by it, and live in direct opposition to its Rules.

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by Me, who at present have the Charge of you.

I accordingly therefore advise and exhort you, as from Christ the great Bishop and Shepherd of your Souls, that ye exercise and to your Power promote Peace, Love and good Will; and that ye honour and obey the King, and with an honest Emulation strive who shall be the best of Subjects to the best of Princes, and that you discountenance all evil Reports and seditious Practices, that may tend to weaken his Government and disturb his Reign.

For so, my Brethren, while the Contentious and Disobedient will be pursued and punish'd by the Justice of our Laws, and be answerable also to the severe Judgment of the God of Peace and Order: We, who shall have walk'd according to the Gospel, shall even in this Life reap many comfortable Fruits of our well doing; and having been an Honour and Ornament to our holy Religion here, shall hereafter receive immortal Honour from the Hands of Christ Jesus. And when He, who is our chief Shepherd shall appear, &c.

24 OCT 62



A SERIOUS
ADMONITION
TO THE
MEMBERS
OF THE
CHURCH OF ENGLAND,
DEDUC'D
From God's Dealings with his
People *Israel*.

COPIES OF THE

A SERIES

ADMONITION

TO THE

MEMBERS

OF



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From God's Dealings with his
People Israel

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SERMON II.

JEREMIAH VII. 12.

*But go ye now unto my Place
which was in Shiloh, where I
placed my Name at the first,
and see what I did to it for the
Wickedness of my People Israel.*

ICERO hath long since ob-
serv'd, that there was no Na-
tion so barbarous as not to ac-
knowledge a Divine Supreme
Being; and as Nations become more ci-
viliz'd, they always become more awful,
zealous, and decent in their Regards
to him. And 'tis almost natural for
every People, to be particularly fond of
that Religion or way of worshipping God

in which they have been educated, and which hath been handed down and recommended to them by their Fathers.

Hence it is, that the Cry of the Danger of the Church, establish'd amongst us, is made use of by designing Men to disturb and inflame the Minds of the Populace, and to work them up even to Tumults and Rebellion; and hence it is that so many ignorant People have been drawn in to abet and wish well to the Troublers of our Peace, by that alarming, tho' groundless Insinuation.

Now, tho' the Purity and Excellency of that holy Religion, which God hath planted, and the Laws of the Land have establish'd amongst us, ought to be very dear and precious to us; and tho' a just Zeal for it, temper'd with Discretion and Charity, be highly commendable; yet it must raise the Indignation of all true Friends to the Establish'd Church, to behold vast Numbers of their Fellow Members wholly neglecting and overlooking the *real* Danger of the Church, which is founded in their own vicious Practices; and laying out all their Apprehensions upon chimerical Dangers, which have no Foundation nor Being, but in their own weak or frightened Imagination. Wherefore, I shall endeavour to call off the Thoughts of our de-
luded

luded Brethren from those groundless and unjust Apprehensions, which they have unhappily entertain'd; by taking occasion from my Text, to lead them to that bitter Fountain from whence all our Diseases, Political as well as Natural, all our private Jars and publick Distractions, all our just Fears and real Dangers flow.

And in order thereunto, I will first shew you the Occasion and Design of these Words of my Text, *and what was the Wickedness of Israel, and what God did, &c.*

1^{stly}, I will open to you the melancholy View of such of our National Provocations, as run Parallel with those of *Judah*, for which God severely threatens that People in this Chapter, and concerning which he admonishes them in my Text. And,

3^{dly}, I shall urge this Admonition, which God gave them, home to you, and exhort you seriously and awfully to consider God's severe Judgment on *his* People *Israel* for the same Provocations that are grown rise, and even fashionable amongst us; and shall beseech you every one to contribute his Part, toward the reforming those general Abuses and Corruptions, which are the greatest Disturbers of our Peace, and from

whence all real Evils both to Church and State must come.

1st Then, I am to lay before you the Occasion and Design of these Words in my Text.

The Occasion of them, and of the Words of all this Chapter, which *Jere-miah* was commanded to declare to the Men of *Judah*, was this :

The Men of *Judah* had been not only highly favour'd of God, for many Ages, in common with the rest of the House of *Israel*, his peculiar People ; but they had also, from the Days of *Solomon*, been eminently distinguish'd above their Brethren, by the Almighty's placing his Name amongst them, and ordering his Temple to be built in their Metropolis, whither all the remotest Tribes, even the Tribes of the Lord, were commanded to go up to worship the Lord.

God had hallowed that Temple from the Dedication of it, and conditionally promised to put his Name there for ever ; and that his Eyes, and his Heart should be there perpetually. 1 Kings 9. 3.

And many times when that People were distress'd by their Enemies, he appear'd signally and providentially for them ; and for his Temple's sake, and for the Glory of his Name, he graciously deliver'd them.

Upon

Upon these Promises, and those repeated Instances of God's Favour, which they and their Fathers had experienc'd, they grew vain and presumptuous. And imagining that no Wickedness of theirs cou'd provoke God to destroy his own Temple, or to give it up into the Hands of the Uncircumcised; they would express an imperate Zeal for the Temple of the Lord, and at the same time be so scandalously wicked that they were a Reproach and a Dishonour to it. By their Words ye wou'd think that the Temple was what they chiefly gloried in, and that it was the Joy and Delight of their Hearts; and at the same time they indulg'd themselves in such Courses, as God himself had told them would subvert and destroy it.

Now, this was such a ridiculous Absurdity in Speech, and such vile Ingratitude in Morals, that God, whose Compassions fail not, and who is slow to punish, sent his Prophet *Jeremiah* to reprove them for it, and to give them warning of those heavy Judgments which their Sins were drawing, both upon themselves and upon the Temple also.

The Prophet is order'd to go and stand in the Gate of the Lord's House, and to proclaim his Message to all those of *Judah*,
that

that enter'd in at those Gates to worship the Lord.

Which Message was to this Purpose; Amend your Ways and your Doings, and trust not in lying Words, saying, the Temple of the Lord, the Temple of the Lord. What! will ye Steal, will ye Murder, will ye oppress the Stranger, the Fatherless, and the Widow? Will ye commit Adultery, and Swear falsely by my Name, and burn Incense unto Baal, and walk after other Gods whom ye know not; and then come and stand before me in this House, which is called by my Name, and say, we are delivered to do all these Abominations? What! Is this House, which is called by my Name, become a Den of Robbers in your Eyes? Behold even I have seen it, saith the Lord. Now because you have done all these Works, and because when I spake unto you, ye would not hear, when I called, ye would not answer; therefore, will I cast this House which is called by my Name, and wherein ye trust, and the Place which I gave to you and to your Fathers, out of my Sight. And to convince you that your Wickedness may bring all this Evil upon my House and you, go unto my Place which was in Shiloh, where I placed my Name at the first, and see, that is, consider and recollect, what I did to it, for the Wickedness of my People Israel.

And

And here indeed God refers them to a very terrible Instance of his severe Displeasure against the Wickedness of his People; an Instance, that ought to have been remembered with Humiliation throughout their Generations; and, that it might never be forgotten, it was recorded in 1 Sam. c. 4. an Instance too it was, that was sufficient to shew the Falseness of those vain Imaginations, in which the Men of Judah trusted.

For Shiloh was a City of Ephraim, where God had placed his Name, that is, which he had appointed for the Place of his solemn and publick Worship, at the beginning, that is, when Israel first took Possession of the Land of Canaan.

There the Ark of the Covenant of the Lord rested securely for Three hundred Years, and was a Wall of defence to them on the Right Hand, and on their Left, and was a Terror to their Enemies round about them.

But when Eli the High-Priest grew old, his Sons the Priests, and the Congregation greatly provok'd the Lord, by kicking at his Sacrifice which he had appointed, by profaning his Service, by Lewdness and other heinous Provocations; and the Lord recompenc'd them in this Manner.

Israel

Israel went out one Day against the *Philistines* to Battel, and *Israel* was smitten before the *Philistines*, and left Four thousand of their Brethren dead in the Field; which was a very uncommon Thing in those Days, when the Lord had been jealous for his People.

Insomuch that the Elders of *Israel* were surpriz'd at their ill Success, and said, *Wherefore hath the Lord smitten us to Day before the Philistines? Let us fetch the Ark of the Covenant of the Lord out of Shiloh, that, when it cometh, it may save us out of the Hand of our Enemies.* This was their Hope, which they had founded upon a long Experience of God's unwearied Goodness and Almighty Protection.

And the *Philistines* on the other Hand, when they heard a Shout in the *Israelites* Camp upon the coming of the Ark, so that the Earth rang again; and understood that it was because the Ark was come into the Camp, were afraid, and said, *God is come into their Camp: Wo unto us, for there hath not been heard such a Thing heretofore; who shall deliver us out of the Hand of these mighty Gods? These are the Gods that smote the Egyptians.*

But, *Israel* was smitten; Thirty thousand of their Footmen were slain; *El's* two Sons fell; and God suffer'd the Ark
of

of his Covenant to be taken. *Eli*, upon hearing of the News, fell backward, and his Neck brake. And his Daughter-in-law fell in Travel, and died; and all the People mourned, because the Glory was departed from *Israel*.

This was that Thing which God told *Samuel* he wou'd do in *Israel*, at which both the Ears of every one that heard it should tingle. And as it was recorded for the Admonition of the Posterity of *Israel*, and accordingly God made that use of it in my Text; so we are assur'd that that, as well as other Parts of Holy Scripture, was written for our Instruction.

Let us therefore, 2^{dly}, consider seriously and impartially, how far this severe Method of God's dealing with his chosen People for their Wickedness may affect us; and to that End, let us consider how far this Nation of ours may be charg'd with those Sins, which brought down those heavy Judgments on *Judah*.

The Crimes which God charg'd *Judah* with, were Theft, Murder, Adultery, Perjury, Idolatry, and a presumptuous Profanation of his holy House and Service; by presenting themselves before him there, in all those Abominations.

Let

Let us then briefly inquire, how far the People of this Land may be justly charg'd with, or acquitted of those very Provocations.

The first, in the Order they are rank'd in, is *Theft*; and that, in the strict Notion of the Word, is a shameful scandalous Sin, which reigns chiefly among the lowest, the very Beasts of the People; and all that have any spark of Justice, or Honour, or even of Vanity itself, would disdain the least Imputation of it.

And yet if we do *Clandestinely*, or *Fraudulently*, or under the Favour of Greatness or Might, detain, or take away from any of our Neighbours, any thing, that by any kind of right is theirs, we are *Thieves and Robbers*: However we may disdain the Name, the Crime and the Guilt will stick close to us; and however the Custom of the Age may daub over some Acts of this Nature, the Searcher of all Hearts will see thro' that Varnish, and punish and condemn them by their proper Names.

If we refuse that Assistance, Counsel, and Relief to the Fatherless and Widow, and the Distress'd, which we are able to give, and which the Gospel requires we should give; we are no better, but rather much more cruel than many Thieves.

If we grind the Faces of the Poor; if we are uncharitable when we may be kind; or if by our Pride or Luxury we waste the Poors Portion, we are Thiefs: We steal what Christ hath appointed for the Relief of his distress'd Members, that we may consume it upon our Lusts.

Now how far this base, injurious and scandalous Sin of Theft prevails in this Nation, the Numbers and Cries of the Poor, and the Mournings of the Injur'd and Oppress'd, do, I think, too loudly testify.

The second Provocation charg'd upon *Judah*, is *Murder*; and herewith, I am afraid, the People of our Land are as heavily laden.

There is scarce any Assize held throughout this Land, but ye may hear of avenging Cries for Man's Blood-shed: and Prosecutions for this Crime. Every Week almost, (in this Town) we hear of some or other fallen in Duel by the Hand of his Brother. Now, though there be a false Varnish of faller Honour laid upon such black Deeds; yet, as no Man in his private Capacity has a right to take away the Life of his Brother, even upon the most sensible Provocation; so he, who engages in a Duel, and kills his Neighbour, is but a Gentleman-like Murderer. And I be-

I believe that Epithet will stand him in no stead, when the supreme Lord of Life shall make Inquisition for Blood.

But, if ye will admit of our Saviour's Exposition of the Law, the Charge of Murder will more generally affect us. Ye have heard, saith Christ to his Disciples, that it was said of old, Thou shalt not kill; but I say unto you, that whosoever is angry with his Brother without a Cause, shall be in danger of the Judgment; his Anger tho' silent is criminal: And whosoever shall say to his Brother, Raca, shall be in danger of the Counsel: If he let his Anger break out into cholerick Scoffing at his Brother, his Guilt is aggravated, and he shall give a strict Account for it: And whosoever shall say, Thou Fool, shall be in danger of Hell Fire: If he suffer his Anger to break out into malicious and injurious Language, he makes himself justly liable to the severe Penalties of Almighty God.

And most justly indeed! for great and irreparable Mischief have angry and malicious Tongues done. Bitter Words many times wound a Neighbour secretly in the basest Manner; and are such poison'd Arrows, as often render the Wound incurable. And St. John in expresse Terms saith, that he who hateth or slandereth, as well as

he that killeth his Neighbour, is a Murderer.

Now taking the Law of Moses, and our blessed Saviour's Improvements upon it along with us; what numberless Murders of one sort or other are daily and hourly committed amongst us! When, beside the many positive Bloody Deeds that are done, ye can scarce go into any Company, but ye hear the good Name of some or other of your Neighbours, and sometimes probably the awful and venerable Character of Majesty itself, treacherously stab'd and mangled; and what makes the Crime yet more provoking, is this, that these interpretative Murders are made Matter of Sport and Diversion, and the mangled Ruins of Reputation serv'd up as the most agreeable Sawce to the rest of the Entertainment.

The next Crime charg'd upon Judah was *Adultery*; but because that is a Deed of Darkness, tho' there are not wanting Evidences of it in our Country; and because Time would otherwise fail me, I shall wave all Inquiries and Observations concerning it.

The fourth Crime, with which the Men of Judah are charg'd, is *Perjury*.

And hath not Perjury abounded amongst us? *Qui saepe jurat, saepe perjurat*, is an old

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and

and venerable Maxim; He that accustoms himself to Swear often and inconsiderately, must often incur the Guilt of Swearing falsely; because thro' Custom they come in Time not to know, or not to consider when or what they Swear.

And common Swearing seems to be look'd upon by vast numbers of Men, as an Ornament of Speech; a round Oath or two, in their Judgment, sounds well in a Sentence; when it hath neither Sobriety, nor Truth, nor it may be common Sense to recommend it. Thus God's Name, which he hath exalted above all Things, is prostituted by many amongst us to the vilest Purposes imaginable, to vent Anger, or dress a mad Passion out the more terribly, or to make an impudent rattling Lie pass for Truth.

And yet all this, considering it may have the Plea of an unhappy Custom, or Inconsideration and Passion to extenuate the Guilt of it, is less provoking and criminal than that deliberate Perjury, into which great numbers of our Countrymen have with their Eyes open daringly run. I mean, their breaking those solemn Oaths of Faith and true Allegiance, which they have voluntarily taken to the present King and Government, giving good Words with their Mouth, and cursing in their Heart;

Heart; and making the awful Name of God only a Cloak to cover their black and detestable Designs.

'Tis well known that we have had great Numbers engag'd in this horrible Guilt; and indeed the Thousands besides, that espoused and wished well to their Cause, are shrewdly to be suspected to have no greater regard to their Oaths, than the others who openly broke them.

The next part of the Charge against *Judah*, is *Idolatry*.

I will wave taking notice of the Idolatry of the Papists among us, or of those Nominal Protestants, who seem to have look'd with longing Eyes to the Idols of *Rome*.

And shall only observe to you, that because *Eli* did not reprove his Sons for their Faults, God charg'd him with honouring them before, or more than him. That *St. Paul* in the *New-Testament* says, the luxurious Person makes his Belly his God, and that Covetousness is Idolatry.

If then we take Idolatry in this Sense, is it not more than probable that we have prodigious numbers of Idolaters amongst us? We'll then proceed to consider ourselves, with reference to the last Thing charg'd upon *Judah*, which was, a presumptuous Profanation of God's House and

Service, by their presenting themselves before him there, defil'd with all those Abominations.

As it is the most impudent Insolence for Sinners, continuing, and resolving to continue in their Sins, to come unto the House of God, which Holiness becometh for ever, so it is most provoking in his Sight, He cannot away with them, and thus doth the Lord express himself to such: *Why do you tread my Courts? Why do ye read my Laws, and take my Covenant in your Mouth? Seeing you hate to be reform'd, and have cast my Words behind you. Is my House, &c.*

And indeed a total abandoning all Worship, seems to be more fair and ingenuous, than such mock Devotion, and such hypocritical Service.

I will judge no Man; but this I must say, if, like the Men of Judah, we indulge ourselves in any known Sins, as Theft, Murder, Adultery, Perjury, or Idolatry, or any other Sin, and intrude into God's House in that lothsome Condition, If on the Lord's Day we make it our care to adorn our Bodies with our best Apparel, and at the same present our Souls before God in their every Day's Dress, loaden with worldly Cares, and distracted by

by carnal Imaginations, and utterly unpre-
par'd by any serious Forethought or Reflec-
tion; we shall not only be nothing the bet-
ter for our Attendance, but our hearing
God's Word, and our very Prayers will be
turn'd into Sin.

And if such a Humour should prevail,
as it is much to be fear'd it has great
strength and numbers of its side already,
it will be a means of bringing down heavy
Judgments on our Church and Nation.

Wherefore let me exhort you, My
Brethren, as ye wish well to your own
Interest, both temporal and eternal; as
ye desire the Peace and Prosperity of the
Establish'd Church, and as ye desire to par-
take of all the other Blessings of our pre-
sent happy Settlement: Let me exhort
and conjure you to take these Measures,
which, in your way, are most proper for
the attaining of those Ends.

Be contented to move quietly and reg-
ularly within your own Sphere, and do not
solicitously employ your Thoughts upon
Subjects that are indeed too high for you.
Rest satisfied, that the Church of Eng-
land and all your civil as well as religious
Rights are safe, and well secured in the
Hands of our Wise, Just, and Protestant
King, who hath given us repeated Assu-
rances

rances of his firm Resolutions for that Purpose, who never yet hath taken one Step that could give you any rational Apprehension, even of a shadow of Danger; and whose Prosperity and Honour are twisted, nay incorporated with the Safety and Happiness of our Church and People.

When we have thus quieted all those groundless Fears and Jealousies, which the Enemies of our Peace have industriously and enviously propagated; ye will be readily dispos'd to look with Indignation upon all such Malecontents, as would hope so meanly to impose upon you for the future.

And then ye would have no more to do, (and oh! that we all may do it) than to watch every one over their own Ways, and to walk humbly and dutifully before God. This is our common Interest, that so our Sins may not defeat the kind Labours and gracious Designs of the Government for our good; that our Wickedness, like that of *Israel*, may never provoke God to give up our Church, as he did the Ark of his Covenant, and our Rights and Liberties to the Will of our Enemies. This would be the good and the right way, to secure the Favour and almighty Protection of God; and to give stability to our Times, and as many as

walk

walk according to this Rule, Mercy and Peace shall be upon them.

All amongst us that are otherwise minded; all that, while they pretend a Zeal for the Church, are wicked Livers; all that love Strife and Division, all that promote Sedition and Confusion, are ingrateful Enemies both to Religion and the State, and will, if they repent not, be suitably recompenc'd. But all they that shew their Zeal for our excellent Church, by forming their Lives according to the Rules of it; all that promote Love among their Brethren, and study the Things that make for Peace, and lead themselves quiet and peaceable Lives in all Godliness and Honesty, are both an Ornament and a Defence to Christ's Religion here, and shall accordingly hereafter receive immortal Honour from the Hands of Christ Jesus.

Which that we may all aspire to by these proper Methods, and at last happily obtain,

God of his Mercy grant, &c.

Amen.

will according to the Rule, Mercy and
Peace shall be upon them.

All amongst us that are otherwise mind-
ed, all that while they pretend a Zeal
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for Peace, and lead themselves quiet and
peaceable Lives in all Godliness and Hon-
esty, are both an Honour and a Defence
to Christ's Religion here, and shall accord-
ingly hereafter receive immortal Honour
from the Hands of Christ Jesus.

Which that we may all strive to by
these proper Methods, and at last happily
obtain,

God of his Mercy grant, &c.

Amen.



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S E R M O N.

P R E A C H ' D *July 9, 1716.*

B E I N G

The Sunday after some
Gentlemen were executed for
being concern'd in the late Re-
bellion.



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S E R M O N

PREACHED July 9. 1716.



The Sunday after some
Gentlemen were executed for
being concerned in the late Re-
bellion.



SERMON III.

ECCLES. VII. 17.

*Be not overmuch wicked, neither
be thou foolish; why shouldst thou
die before thy time?*



Olomon, in the next Verse but
one before my Text, had de-
clar'd that he had seen a wick-
ed Man prolonging his Life in
his Wickedness; and lest any should take
encouragement from thence to be very
wicked themselves, in hope thereby to
prolong Life and lengthen their Days, he
soon subjoins this Caution, which is as
much as if he had said:

Tho' sometimes, for Reasons best known
to himself, God's Providence does permit
wicked

wicked Men to thrive and prosper, and to grow old in their Iniquity, yet have a care of hardning yourselves in Sin, by drawing any Encouragement from thence; for ordinarily and in the common and natural Course of Things 'tis much otherwise; an excessive Wickedness does naturally draw upon the Sinner an hasty and immature Destruction.

By overmuch Wickedness, is meant, a debauch'd and loose Conversation, void of any due regard either to the Laws of God or Man, not a bare tasting, but a surfeiting on Sin; such as a riotous and unbounded use of the Creatures, and a sacrifice of Health to Intemperance either in Meats or Drinks; bold and habitual Profaneness and Presumption towards God, and Treasons and Conspiracies against the Sovereign and Government we live under.

By neither be thou foolish; we are plainly dissuaded from such Practices, and are inform'd, that it is egregious Folly to give ourselves up to such Courses; 'tis no less than to eat *Ratsbane* for Sugar, or to drink *Aquafortis* for a Cordial.

By that Expostulation, with which he closes his Caution, *Why shouldst thou die before thy time?* he means that a Man may in all probability live out the several Seasons of his Age, if he doth not destroy him-

himself by imprudent and wicked Courses: and is as much as if he had said, why shou'd we be so foolish as to hasten our own Death by Excess and Wickedness, when we may, by following the Rules of Virtue and Moderation, prolong life till we grow grey and full of years, weary of this World and ripe for Heaven?

Having thus briefly explain'd the Text.

1st. I will shew you that Men may, and that many have died before their time by being overmuch wicked.

2^{dly}. That they are unwise, or as the Text saith, *they are foolish*, who after that manner shorten their own Days.

1st. I am to shew you that Men may die before their time.

That the Days of Mankind in general are determin'd by the great Author of their Being, and such fixt Bounds set as no Man ever did or could exceed or pass over, is evident from the Death of the longest Livers of Humane kind. The long liv'd Patriarchs, who were Children at the Age which we count Manhood, and Youths at the Age wherein we decline and die, cou'd never reach to a thousand Years. In their Time, *Gen. 6. 3.* God narrowed the Bounds of humane life to 120 Years. Afterwards the Age of
Man

Man was cut shorter to almost half that, as we are told in the 90th Psalm, *The Days of our Age are Threescore Years and ten,*

Thus we see here is a Period set of Seventy Years; but a vigorous Nature and a temperate Life may extend a little farther sometimes to Eighty, rarely to a Hundred. And in this Sense *Job* must be understood, when he saith to God, *Job* 14. 5. *Man's Days are determin'd, the Number of his Months are with thee, thou hast appointed his Bounds that he cannot pass.*

For tho' the Days of Men in general as it relates to the whole kind are determin'd; yet it doth not follow, nor doth the Scripture any where tell us that each Man's particular Time is so precisely fix'd and limited, that he cannot die before, or live beyond such a fancy'd Determination.

A Man may by Immoderation consume his Lamp in one Year, which with good Husbandry woud brightly blaze for many. And he may exhaust that Strength in a Month or two by Excess, which Time, tho' a Consumer of all things, could not do in many Years.

Man being a Free Agent may handle a Knife as well to cut his Throat as his Meat; he may drink himself into a Fever, or eat himself into a mortal Surfeit, or by
Felony

Felony or Treason cut his Days short and bring himself to an immature End.

These things, at first hearing, challenge our Assent by their very Probability; And indeed till Man can be prov'd to be only an Engine or Instrument that moves Mechanically, or by a forc'd Motion, without Reason or the Freedom of his Will, we may conclude that Men have thus far the Power of their Lives in their own Hands, (*i. e.*) tho' they cannot lengthen them beyond the general Bounds which Providence and Nature have set to all Mankind; yet they may within those Bounds preserve and lengthen Life by Prudence and Temperance, and shorten as they will by their immoderate Folly and Wickedness.

2dly. This is farther confirm'd to us by innumerable Examples. *Absalom* was the Favourite Son of King *David*, and might probably have outliv'd his Father, have seen a good old Age, and have worn out his Time in Splendor in the Court of *Israel*, had not his unnatural Rebellion brought an hasty and violent Death upon him in the Flower of his Age.

So *Amnon* by his Incest, *Joab* by his Treachery to *Amasa*, *Nabal* by his Churlishness to *David*; and in the New Testament, *Herod* by his Vain-glory, brought early and hasty Deaths upon themselves; the old

old World, the Cities of Sodom and Gomorrah, &c

But we need not go so high for Examples to confirm and illustrate this.

All those Examples of Civil Justice, which we lately have had, and whom the Laws have most justly appointed unto Death, are so many fresh Instances and Demonstrations of this Truth.

They might have still continued amongst us, and enjoy'd their several Portions of this Life in Ease and Peace; they might have run out their Course with Innocence and Comfort, and at the last gone out of this World decently and in the ordinary way of all Flesh, had they been but quiet and minded their own Business; but their meddling with Matters that were too high, and God be prais'd too hard for them, their attempting to unhinge and subvert our happy Establishment, their disturbing the publick Peace, and murdering a great many of their Fellow Subjects, their conspiring to depose and murder the best of Princes, who, together with his Royal Protestant Family, is the only Pledge under Heaven that we have for the Security of our holy Religion and all that is dear to us; and their attempting to ruin their Country and involve us all in one common Confusion, was such a Complication of Crimes, such

such black *over-much* Wickedness, as drew deserved Vengeance both on Lords and Gentlemen engaged in it, and brought them to die, and die disgracefully too before their Time. Their own Country has adjudg'd them to die the Death, and has cast them out as the Filth and Offscouring of the Land, as monstrous, hardened and irreclaimable Offenders, whom neither the Justice and Equity, nor the Gentleness and Lenity of the Government could oblige, nor even the most sacred Engagements bind to their Duty.

As such they were judg'd unfit to live, and, I am sorry to say, that, by their Prevarications and Hypocrisies but a little before their Death, and by their obstinate Adherence to the Crimes for which they suffer'd, by calling their complicated Evil, Good, and the just Death of Traytors, Martyrdom, and all this in their last Moments, it appears that they were very unfit to die.

Alas! Martyrs were as innocent as Doves! the Weapons of their Warfare were not Carnal, but Spiritual: They neither took nor sought any Man's Life or Goods: They were peaceable and quiet, and Subject to the Powers which God had set over them; and they before their Judges (many of them) refus'd Life and Honour,

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Riches and Advancement, rather than deny the Truth that is in Christ Jesus.

But our late Pretenders to Martyrdom have been the very reverse of all this.

They were so far from a Dove-like Temper, that they were zealous in promoting Mischiefs and Slaughter; they were so far from being peaceable, and obedient to their King, that they rebell'd against him, and conspir'd to depose and murder him; and they were so far from witnessing to what they whimsically call'd Truth and Right, that they disown'd it, and for a while pretended to be penitent, and all this upon no other Temptation than to save Life, to prolong a Life, which they knew must be loaded with infamous and miserable Circumstances.

I wou'd make no other Use of what has been spoken on this Point, than thereby to perswade all you that hear me to look upon Treason and Rebellion as complicated Instances of over-much Wickedness, which generally, and most deservedly strips the Guilty both of Honour and Estate, and brings them to die before their Time; And to caution every one of you, that ye do not, in the most secret Motions of your Souls, approve or favour such Practices, lest ye make your selves Partakers of the crying Guilt, and lest God, who judges
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the Secrets of Mens Hearts, shou'd take the Matter into his own Hands, and with his own Judgment cut you off before your Time.

I proceed now to observe to you, that there are many, who are their own Executioners, and die before their Time, as 'twere by their own Hands.

No less remarkable Instances are they that are their own Executioners and die by their own Hands. 'Tis common to see young Men and of robust Constitutions suddenly cut off by Drunkenness, or in a more lingring way wasted to Skeletons, and at last destroy'd by another sort of Debauchery.

Nature has implanted in most of the Creatures either a Sanative or Nutritive Virtue; Some are for healing the Diseases of our Bodies, and some for their Support and Nourishment; but Immoderation in Use of either of them, alters their Properties and Operations: we may kill our selves with Cordials, and Immoderate Diet does not nourish, but clog Nature, and turns to noxious Humours.

Hence it is that Physicians are so curious in their Weights, and in the Measure of their Medicines; and so all wise and considerate Persons, who have no Mind to die

before their Time, are cautious in the Choice and *Quantum* of their Diet.

'Tis but too common to see Men have Paralytick Hands, and trembling Joints, weak Stomachs and crazy Constitutions, dim Eyes and doting stupified Brains ; and in a word, all the Weaknesses and Decays of old Age, even by that time they have reach'd the middle Stage of Life, and all this (generally) occasioned by Excess and Intemperance, by their living too fast, and their over-much Wickedness

All Excess is a Violence to Nature, and the gluttonous Man, and the Wine-bibber swalloweth the Seeds of Diseases at every superfluous Morsel, and every intemperate Draught, and in a moral Sense eats and drinks his own Destruction.

The Lustful Man consumes his Strength, and brings Rottenness into his Bones ; and the Revengful Man perishes in gratifying his inordinate Appetite.

Thus *Job* speaks concerning the Wicked, *Job* 15. 32, 33. *It shall be accomplish'd, i. e. his Day shall be shut up before his Time ; he shall shake off his unripe Grape like the Vine. And Psalm 55. 23. Blood Thirsty and deceitful Men shall not live out half their Days.*

Wherefore, now in the 3^d, and last Place, by way of Application, let us consider the Folly and Unreasonableness of such Courses of being over-much wicked.

Tho' the Life of Man be in Holy Writ represented to us under Mean and Despicable Metaphors, and poor Similitudes, such as a Span, a Weavers Shuttle, the Grass and the Flower of the Field; yet is it no contemptible thing, but sweet even to a Proverb. And these lessening Descriptions are intended to make us not over-value it above other Things, such as our Duty to God, our acknowledging and confessing him, and the like.

Nay, 'tis certain that we have very good Thoughts of Life our selves, and will stick at no Cost or Pain to preserve it when we think it is in Danger. How will they, that by their Folly have brought Disease upon themselves, tear their Stomachs with Emetics, and with Blisters and all the Artifice of Pain upon themselves strive to conquer a Distemper, and be contented to prolong Pain, so that they may but prolong Life! Ye all wou'd preserve your Being; *Skin for Skin*; said the Father of Lies once truly,

And then ye that wou'd suffer any thing rather than die, why will ye shorten your Span? why will ye add Wings to your Time, which of it self flies swiftly? Does it not argue great Inconsideration thus to act against your own natural Principles? Is it not great Folly and Madness to destroy your selves before your Time?

2dly, The Philosopher said, that of all terrible Things Death is the most terrible, as it puts an End to this present Life and to all the Delights that are under the Sun, and we are all apt to entertain the same Notion of it.

Death is terrible even to the oldest Man, even when the vital Flame is consum'd to Snuff almost, when it seems to burn blue and agonize in the Socket; they wou'd still, if they might, keep up their tottering and ruinous Tabernacle; they wou'd still continue a little longer here, tho' they are already dead to most of the Enjoyments of Life, and tho' their very Strength then is but Labour and Sorrow.

How terrible then must Death be to young Men! how sad a Thing is it for a Man to be roughly arrested by that King of Terrors in his Prime, or be cropt in his Bloom, and to be tumbled down from the Meridian of his Strength and Beauty into the Dust and Darkness, and Corruption of the Grave!

Every one is ready to allow this to be a melancholy Scene, and we all know that this has been often the Lot of over-much Wickedness; and therefore we cannot but conclude that they are rash and inconsiderate Persons who blindly court such Destruction, and meerly draw upon themselves what they so much dread, And

And as it is certain that Death is terrible, as it puts an end to this present Life, so we must reckon it infinitely more so as 'tis the beginning of Eternity; and as it consigns us over to the just Judgment of Almighty God, to receive for what we have done, whether it be good, or whether it be evil. This is terrible indeed! and when we approach the Confines of Death, we shall all of us think it so; that great and dismal Change will shock the best and greatest of the Sons of Men; it will be terrible even to the Kings of the Earth.

Life is the Day wherein we are to work out our Salvation, and the longer 'tis, the greater is the Blessing; for if this Work be backward on our Hands, how dreadful must it be, to be snatched away suddenly in so unprepared a Condition? And then how great a Mercy is the Prolongation of Life, when by its continuing us longer upon Earth, if it be not our own Fault, it qualifies us for Heaven?

Is Life then so great a Blessing? Are they then not foolish that squander and lavish it away, nay, that cut it short by their over-much Wickedness? Can the short and senseless Raptures of Debauchery ballance the Loss of many Years Life? Can they make amends for the Loss of an happy Eternity?

Can the lively Spirits of the most delicious Wines, or the insnaring Charms of a wanton Beauty, warm or refresh a Man, when the King of Terrors has laid his Icy Hands upon him, and chill'd him into cold Clay? or can they give him any Comfort, when he *shall be cast out* into utter Darkness, where there *shall be weeping and wailing, and gnashing of Teeth.*

No surely, nothing can be a good Foundation against that time to come, but Godliness and Virtue while we are here.

Solomon, Prov. 3. 18, tells us, concerning Divine Wisdom, *i. e.* true Religion, *That Length of Days is in her right hand, and in her left hand Riches and Honour.*

That is, that a godly, righteous and sober Life, is the most certain method that can be taken, for true Wealth and Greatness, and that it prolongs that Life, which Wickedness would cut short, and gives another Life that shall never have an End.

To which God, of his Mercy, guide, direct and bring us all, for the Sake of Jesus Christ, Amen.



G O D

T H E

AUTHOR OF PEACE,

A N D

WIKCED MEN

T H E

Authors of Confusion.



G O D

THE

AUTHOR OF PEACE

AND

WICKED MEN

THE

Author of Confessions



SERMON IV.



I COR. 14. 33. *former part.*

For God is not the Author of Confusion, but of Peace.



THE first Word in the Text, *For*, being a Note of Connexion, refers us to the Occasion thereof, and doth argue that the Words following bear a relation to something spoken of before. Now that which St. *Paul* had spoken of before, was the dangerous Confusion which those of the Church of *Corinth* were then in, by reason of certain erroneous and seditious Doctrines, which under the Notion of Apostolical Truths, had been cunningly

ningly infus'd into them, and were over credulously entertained by them, as appears by many Passages in this and the foregoing Chapters, especially the first; where the Apostle tells them, he had heard there were Divisions among them, some saying *they were of Paul*, some of Apollos, some of Cephas, and some of Christ, and each of every sort exclusively to all the rest, thereby excommunicating one another, by appropriating Christ and his Apostles and their Doctrine to themselves, censuring, and even damning all that did not believe just as they did.

Beside, some of them, to gain Profelytes, and to increase and strengthen their Party, would to those that would be of their Faction, venture to dispence with the positive Commands of Christ; they would connive at incestuous Marriages, *ch. 5. 2.* They would suffer Wives to depart from their Husbands, and Husbands from their Wives, *ch. 7. v. 10.* They would allow Servants to leave their Masters, *v. 20.* Children to desert their Parents, and Subjects to fly in the Faces of their Sovereign, *v. 31.*

Now as the teaching of such Doctrines, and the allowing of such Practices must needs tend to the disturbing of the publick Peace, and to the introducing of Disorder

order and Confusion, as well in the State as in the Church, so *St. Paul* sets himself, with the Zeal and Authority of an inspir'd Apostle, to remove and extirpate these growing Evils out of the Church of *Corinth*.

Now those abominable Doctrines having been sown amongst them by such as pretended to be Apostles, or at least as infallible as the Apostles themselves, and they being believed by such as they had seduced, and they that were so seduced not being able to cast away those Doctrines, till they were convinced of the Falseness of them, and consequently of the Fallibility of their Teachers: *St. Paul* attempts this difficult but necessary Task, by proposing to them this standing Rule or Aphorism in Divinity, which I have chosen for my Text, which they must needs acknowledge to be true, and which their very Teachers themselves cou'd not have the Front to deny.

And his Argument runs thus. These Doctrines which I have before reprov'd and censur'd, have caused Factions, Divisions and Confusions among you, but such Doctrines as cause such Effects must be false, and the Teachers of them must be Seducers and false Apostles; because such Doctrines are not only contrary to the revealed Will, but

but also to the very Nature and Essence of God. *For God is not the Author, &c.*

In Discourſing on which Words, I will endeavour to ſhew you,

I. The true Senſe and Meaning of this Theological Aphoriſm; by explaining the Terms of it; that is, I will ſhew you what is meant by *Confuſion*, and what by *Peace*, and what we are to underſtand by God's not being the Author of the former, and his being the Author of the latter.

2dly. I will lay open to you the Apoſtle's Deſign and Intention, when he delivered himſelf in this manner. And,

3dly. I will obſerve to you ſome plain Inferences, which are naturally and undeniably deducible from the Text, and very neceſſary to be inculcated in theſe Times, when our Peace is diſturbed by Rebellion and unnatural Men, and when even Confuſion threatens us.

1ſt. Then I am to ſhew you the true Senſe and Meaning of this Theological Aphoriſm, by explaining the Terms of it; that is, by ſhewing what is meant by *Confuſion* and what by *Peace*, and what we are, &c.

1. Then by the Word *Confuſion* here, is meant, the unſettling, diſordering or diſturb-
ing any Society or Eſtabliſhment, whether

ther Civil or Ecclesiastical, either by Force or Fraud, by Words or Actions.

To break thro' those Holy Laws which God hath prescrib'd in his Church, as the Rule of our Duty to him, and to our Neighbour and ourselves; for Creatures to walk profanely, irreverently, or but negligently with their Almighty Creator; for Children to insult and lord it over their Parents, or any Inferiors, to cast off that Subjection which they owe to their Superiors; or for any Men to break thro' the natural and moral Obligations they are under to social Duties, and to be unjust, violent or inhumane to others, is *Confusion*; 'tis a breaking in upon, and confounding the very Decorum and Order of Nature and Religion.

So also to break thro' those excellent Laws, upon which our admirable Constitution stands, which are the just Measures of our Duty to our Prince, and of our relative Duties as fellow Subjects, which are the Spring and Establishment of all our Temporal, and of many Religious Rights; and are also the happy Fences of our several Properties; to break thro' these, and violently to invade the Rights of others, to Usurp upon those whom the Laws of our Constitution have placed above us and over us, or to raise, foment, or encourage Rebellion against our Sovereign Lord, this is
Confusion

Confusion with a witness; for this hath often, and even at this time doth, disturb the publick Tranquility, break the Order, and, so far as its poisonous Influence reaches, confound the Principles of Government, which are absolutely necessary to our Peace and Welfare.

This divides Families, and separates very Friends; this sets Brother against Brother, the Son against the Father, and brings things to that miserable pass, that many have unnaturally drawn their Swords against their most Gracious and most Renowned King.

This is that *Confusion* which St. Paul is treating of; but God, saith he, is *not the Author of it*, but he is *the Author of Peace*: By which Word *Peace*, here is meant, neither the Internal Peace of Grace, nor the Eternal Peace of Glory, tho' God is most eminently the Author of Peace in both those Notions; But external Peace here in the World, as 'tis oppos'd to that *Confusion* which I have explain'd, and as 'tis *εὐταξία* or *εὐδαιμονία*, the well ordering or happy Constitution of a Church or State. And this is what St. Paul means by Peace, as I before shew'd what he means by *Confusion*. Now he tells us that *God is not the Author of Confusion, but he is the Author of Peace.*

Yet

Yet it is certain, that there are many Places of Sacred Scripture, wherein the putting down as well as the setting up, the overthrowing and dissolving, as well as the supporting and establishing, and consequently the Confusion as well as the Peace of Kingdoms, Churches and States, are in express Terms ascribed unto God. How is it then that *St. Paul* affirms, that *God is not the Author of Confusion*?

For the clearing up of which seeming Difficulty, we must call in a necessary Distinction which the Schoolmen make use of, which is that of *Mala Culpa* and *Mala Pene*; that is, the disturbing or confounding of established States or Churches may be considered, either as Sins, or as Punishments for Sins.

Now as they are Sins in themselves, so they cannot be from God, nor can without horrible impiety be ascribed to him, but to the wicked Lusts and wild dis-temper'd Passions of those Men, who are Actors, or Agents, or Contrivers, Fomenters or Abettors of them, as *St. James* truly observes, *From whence come Wars and Fightings among you? Come they not hence even from your Lusts, that war in your Members?*

And yet the same Rebellion, and Confusions, as they are *Mala Pene*, or Punishments for Sin, may, nay must, be ascribed

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F

/ unto

unto God, as the Effects of his provok'd Justice, when he suffers the accursed Devices of wicked Men to prosper to such or such a Degree, as his Divine Wisdom shall think fit.

But by *Confusion* in the Text is plainly meant *Malum Culpa*, the Evil of Sin, in all those that are Disturbers of the Peace, either of the State or of the Church; and God cannot be said to be the Author of that, for neither God nor Man can properly be said to be the Author of any thing which is not done, either by himself immediately, or mediately by his Command, or by his Advice or Direction, or at least by his Consent and Approbation.

But God is neither the Worker nor Commander, nor Adviser, nor Director of Confusion, either in States or Churches, neither doth he allow or approve it.

Whereas he is not only the Author, but the God of *Peace*, his Son is the Prince of Peace, and his Spirit is the Spirit of Peace, and his Gospel is the Gospel of Peace, and his Way is the Way of Peace; neither doth he Command or Teach any thing that is inconsistent with Peace in any kind whatsoever.

2dly. Having thus explain'd to you the Sense of the Words, I shall now, *Secondly*, attempt to shew you briefly the Apostle's main

main Design in them, that I may afterward the more conveniently draw Inferences from them.

And his Intention was plainly this, to leave upon Sacred Record to all Posterity an infallible *Κριτήριον*, or Touchstone, by which any Man of an ordinary Capacity might discover whether any Doctrines propos'd to them, or any publick Projects that should be carried on, were of God or not.

For tho' the Occasion of these Words was the Disorder and Confusion, which *St. Paul* saw were the Effects of such Seditious Doctrines as were brought into the Church and City of *Corinth* by the Seducers of those Times; yet, his Intention was, to prevent or rectify any Disorder or Confusion which might happen in any Church or State, where Doctrines, inconsistent with the publick Peace, or tending to publick Confusion, should be introduced and put in practice.

And the same Use which *St. Paul* then made of this Theological Principle in my Text, we ought to make of it now, for there is as great occasion for it.

Which brings me to the *Third* and last Thing I promis'd to do, which was, to observe to you some plain Inferences, which are naturally deducible from the Text, and very necessary to be inculcated in these

Times, when our Peace is disturbed by Rebellions and unnatural Men, and when even Confusion hath the Face to threaten us.

1st. Then if, according to this Apostolical Canon in my Text, God be not the Author of Confusion, but of Peace, then whatsoever Church teaches such Doctrines in God's Name, as must, if they be believ'd and practis'd, of necessity produce Confusion, that Church cannot be Orthodox, but so far Heretical; because it contradicts the Apostle's Rule, and would make God believ'd to be the Author of Confusion.

But the Church of *Rome* holds and teaches in God's Name such Doctrines as breed Confusion, which Doctrines must be false, if *St. Paul's* Touchstone be true.

Such are, first, that of the *Pope's* Supremacy, not only of Precedency, but of Jurisdiction; not only in Spirituals, but Temporals; not only over Churches, but over States also; over Kings as well as Subjects, which is manifestly destructive to the Sovereignty of Princes over their own Subjects, and renders the Obedience of Subjects to their Sovereigns altogether precarious; than which, what can be more destructive to the Peace and Safety of a State?

And yet this is that Article of Faith, which *Bellarmino* calls the *Foundation of the Catholick*, he should have said, the *Popish Religion*. And now, 2^{dly},

2dly. Ye shall hear what they would fain build upon this hopeful Foundation. Another Doctrine of theirs is, that Princes Excommunicated and Deposed by the *Pope* may be not only deserted, but destroyed by their own Subjects.

Again, 3dly. If Kings, to prevent the Danger threatned by those Doctrines, shall require an Oath from their Subjects, upon such Penalties as they dare not but take it, they have then another Doctrine of Equivocation or mental Reservation, by which they can say and unsay, swear and forswear any thing that can be propos'd unto them.

Again, 4thly, If the Oath be so strictly worded, that it obliges them to call God to witness that they swear what they do swear without any Equivocation or mental Reservation, why then the Papal Power will dispence with, and forgive their Perjury.

And 5thly, and to mention no more, if it be part of the Oath to abjure the Pope's Power of dispensing with that Oath, sure then ye might think ye had them fast, if the most sacred Ties could bind them; and yet they have another Doctrine that breaks through all, and helps them out at a dead lift, and that is, that Faith, that is, the most solemn Oaths, is not to be kept with Hereticks, as they are pleas'd to call all Protestants.

Now from this short Sketch of Popish Doctrines, ye may easily perceive, First, that as they are contriv'd to produce Confusion and many evil Works, so they cannot be derived from God, who is not the Author of Confusion; but rather spring from him who is the Father of Lies, the Stirrer up of Strife, and the Author of Confusion.

2dly. Ye may see from hence how little Confidence Protestants ought to place in Men of that Perswasion, in their fairest Promises, or in their most solemn Oaths and Engagements. Whatsoever poor conscientious Protestants, that have been brought up in the Truth and Simplicity of Christ's Gospel may fancy, Popish Oaths are but Cobweb Security, either for a Protestant Prince from Popish Subjects, or for Protestant Subjects from a Popish Prince.

We have had flagrant Instances and Demonstration hereof in this poor Nation, and even within the Memory of many of us; We had a Prince, who, while he was under a Protestant Disguise, had obtain'd an eminent Reputation for keeping his Word, and yet afterward, when that Mask was cast off, acted according to his Principle, and became infamous for breaking that, and the Oath of God too.

And

And because I doubt not there are many amongst us bigotted to those Doctrines which tend to *Confusion*, and because they may disguise themselves, and disown these very Principles which they are charged with, I would caution you against them; and as our Saviour said concerning false Prophets, so I say concerning these, that by *their Fruits ye shall know them*: If their Words or Advice tend to disturb the publick Peace, to stir up Strife, or to propagate Rebellion, it is an Evidence that they are not of a Lamb-like, but of a Wolfish Disposition, and that they intend to make a Prey of you.

Try them therefore by this Rule in the Text: The Name of *Catholick* may be falsely assumed; the Church's *Infallibility* may be falsely pretended; *Miracles* may be fraudulently forged; nay, the *Word of God* it self may be falsely interpreted and fallaciouſly applied by subtle and designing Men; but be assured that God's Nature cannot be changed, he is the God of Peace, and Lover of Concord, and cannot be the Author of Confusion, nor the Patron or Abettor of any that promote it; mark them therefore that cause Divisions amongst you, and avoid them, and set such a mark upon them, that others may avoid them also.

But lastly, Doth St. Paul assure us that God is not the Author of Confusion? From what unwholesome and poisonous Spring then must that Confusion come, which hath started up in the Northern Parts of this Kingdom?

No doubt the disorderly Lusts, the distempered Passions, and the justly deserv'd Disappointments of the principal Actors in it, are immediately concern'd in the raising and carrying it on: But surely he that was a Destroyer from the beginning, must be the first Mover, and have the principal Conduct of it.

'Tis agreeable to his wicked Spirit and Character; he is envious, he is malicious, he is discontented, and he was a Rebel to his glorious King from the beginning, and he works still effectually upon the Minds of the Children of Disobedience.

But God disclaims being the Encourager of such traiterous Practices, he is the God of Order, and the *Author of Peace*.

Ye see then whom they follow, and to whom they are like, who join in, abet or wish well to that rash and wicked Undertaking; *Satan* is the Author of that Confusion; *Satan* hath set all those to work who have joined in it, and 'tis sad to think of the Wages which they will receive, and *Satan* must be the private and unseen Adviser

viser to all those who abet and foment it.

And what a fearful thing is it to have such Communion with, and to be influenced in such an intimate manner, by that Spirit of Darkness, that Enemy to Humane Souls? Methinks it were enough to make a Christian Man start out of his very Sleep but to dream of it.

But beside the horrible Guilt of being openly or secretly concerned in that Rebellion and Confusion, being no less than that of Witchcraft or Idolatry, as the Scripture saith; it may not be amiss to consider the monstrous Ingratitude of it, both with respect to God, and the King.

1. 'Tis monstrously ingrateful to God. My Text saith, that God is the *Author of Peace*, and so we the Protestants of this Land, to the great Joy of our Hearts, did, in our great Distress, find him.

We have known the melancholy Time, when a Popish Prince sate upon the Throne of this Kingdom, who gave us a Proof of what was to be expected from a King educated in the Romish Religion; a Prince who *broke* down some of the Sacred Fences of our Civil and Religious Rights, and *leapt* over the rest by an Arbitrary Power which he assum'd, and in a Word, brought our excellent Constitution both in Church

Church and State so near a total Subversion, that we almost despair'd of its Recovery.

In those dark Times we mourn'd for our *Jerusalem*, and, with the *Jews* in Captivity, we could even weep when we remembred our *Sion*; then we were zealous with God for their Deliverance from the Oppression they were under, and God in Mercy was pleas'd to be intreated for this Land, to hear our Prayers, and answer our Wishes, and to send us a Deliverer.

God, by that glorious Instrument whom he chose, resettled us upon our Antient Foundation, and restored to us all those Rights which were so near being utterly lost. Upon that happy Settlement we have peaceably continued ever since; and we have Yearly, upon the Anniversary of it, offer'd up to God, in a Solemn manner, our Thanks for the same.

Now observe the Baseness and Ingratitude of all those that are now rebelliously inclin'd, and that are labouring for Confusion.

They that mourn'd, or at least pretended to mourn for our Church, while she was in the Dust and Affliction, do seek to destroy her now she is in her Glory; they that were Patriots for the Liberty of their Country,

Country, when it was oppress'd, now it is free and happy, are contriving to enslave it ; they would recall even those Thanksgivings which they Annually offered for our Deliverance, and dare both Pray and Fight, and Murder, and Rebel, to get once more into Bondage.

God could scarce punish these inconstant and ingrateful Men more smartly in this World, than by letting them follow their own Imaginations. But 'tis to be hoped, and God hath given us Earnests, that for the sake of such as have been sincere and constant in their Love of the true Religion, and of their Country, and ingenious in their Gratitude to God, for their Deliverance and Preservation ; God will be pleas'd to check and quash these Instruments of Rebellion, and put those Men themselves to Confusion, who are so fond of propagating it.

But 2^{dly}. This Rebellion is monstrously ingrateful to our Gracious King.

Our King is a Prince who was happy in his Paternal Dominions, belov'd and reverenc'd by his Subjects, and had in great Honour by the Nations round about him, before we had so much as the Hope of being under his Government.

He is a Prince that had the Succession settled on him and his Royal Issue by our Legislature, without any appearing Application

cation from him ; and when, by the Demise of her late Majesty, the Crown Legally devolv'd to him, he was dutifully and affectionately invited to take Possession of his Throne ; his Entry was attended by the Nobility and Prime Gentry of the Nation ; Joy appeared either real or counterfeit in every Face ; many of those that are now Rebels, and some of the principal, attended him with outward Duty ; they took the blessed Sacrament, and then the Oaths of Allegiance, Supremacy and Abjuration ; so that we might reasonably hope, that these Men, however before suspected, were at last become Honest and Loyal ; that they durst not be so impious as to trifle with the most Sacred Mysteries of our Holy Religion, and to make a Stalking Horse of the Oath of God ; and accordingly our Good and Gracious King has declar'd that his Intention was to signalize, more especially the first Year of his Reign, by shining Acts of Clemency : Their past Unfaithfulness probably might have been passed over in Mercy, if they had not given (for us) very happy Discoveries of their Insincerity, and made that rigid Justice necessary, to which his Majesty naturally is not inclin'd.

They therefore, and all their Abettors, are without the least shadow of Excuse ;
their

their Treasons must be founded upon Popish Principles; the Church of *England*, I'm sure, abhors and disclaims such Practices, and we know 'tis carried on for a Popish Interest.

Let us therefore, My Brethren, upon all reasonable Occasions express our Abhorrence of Confusion, and the Devices of all those who attempt it: Let not our Souls come in to their Councils; let not our Honour, *i. e.* our Truth and Honesty be ever united to them, but let us play the Men for our Altars, and for the Cities of our God; let us exert all our Faculties and Powers in our several Stations, and according to our several Capacities, in Defence of the Lawful and Rightful Title of our Protestant Sovereign King *GEORGE*, and of our own invaluable Rights and Liberties.

He that can be cool when his Country is in Flames, deserves to be cast into those Flames, and, in this time of common Danger, a Neuter is little better than an Enemy.

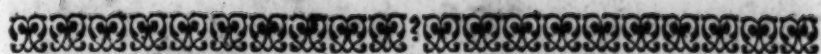
Let us then renounce such a Criminal Indifference, and let us shew our Gratitude to God for all the Blessings of our present happy Establishment, by a becoming and seasonable Zeal for their Preservation.

Let

Let us but do our Part, that is, let us be sincerely thankful to God, for our Civil and Religious Rights and Liberties, which he hath so wonderfully preserv'd to us; and, as a natural Consequence of that Thankfulness, let us sincerely Love and Honour, and faithfully Obey and Serve our Gracious King, who is the Means and Instrument of securing those Blessings to us, and of transmitting them to Posterity; and then we need not doubt, but the God of Love and Peace will be with us, that he will soon disperse those that hate us, and give unto us his People the Blessing of Peace.

Which God grant, &c. Amen.

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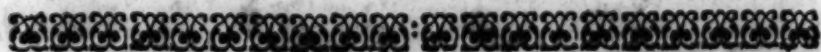


A

S E R M O N

Preach'd at St. *Mary's* in
the *Savoy*

On the Day appointed for a Publick
Thanksgiving unto God for
having put an End to the late
Unnatural Rebellion.







S E R M O N V.



2 S A M. 22. 44. *former part.*

*Thou also hast delivered me from
the Strivings of my People.*



T the first Verse of this Chapter we are told what was the Occasion of, and what was the Design of the whole. The Occasion was the powerful and repeated, and now consummate Deliverances which he had vouchsafed to King *David*; and the Design was, to make publick Acknowledgment of God's great and manifold Favours, and to return those hearty Praises and Thanksgivings, which were due to God from *David* for the same.

G

And

And *David* spake unto the Lord the Words of this Song, in the Day that the Lord *had* delivered him out of the Hand of all his Enemies.

In several of the former Verses of this Song, *David* elegantly sets forth God's wonderful Greatness, his irresistible Power, and his condescending Goodness in delivering him from those Confederate Nations, which were inveterate Enemies both to him and his People.

In my Distress, saith he, I called upon the Lord, and cried to my God, and he did hear my Voice: He bowed the Heavens and came down, and Darkness was under his Feet; He rode upon a Cherub, and did fly, and he was seen upon the Wings of the Wind: The Lord thundred from Heaven; the most High uttered his Voice; he delivered me from my strong Enemies. Thou hast taught my Hands to War, thou hast girded me with Strength to Battle, thou hast given me the Necks of my Enemies, that I might destroy them that hate me.

And then, toward the Close of his Song, reflecting upon those Dangers which had threatned both him and his Subjects from Rebellions and intestine Commotions amongst themselves, Dangers indeed, which were more justly to be dreaded both by him and them, than either the Rage or
Power

Power of their Foreign Enemies, and his Deliverance from which seems to have affected his Royal Heart most sensibly, he makes this humble and thankful Acknowledgment to God, *Thou also hast delivered me from the Strivings of my People.*

In discoursing on which Words, I shall observe this Method:

First, I will represent to you the Miseries that accompany intestine Commotions and Rebellions, or *Strivings* amongst a People.

Secondly, I will shew you, that it is the peculiar Province and Prerogative of the Almighty Ruler of the World, to quash and quiet such Commotions or Rebellions.

Thirdly, I will shew you, what is indeed the Consequence of the two former Propositions; that when such intestine Commotions are quieted, and such unnatural Rebellions happily suppress'd, it loudly calls upon that Nation so resettled, and upon the Prince thereof so delivered from the *Strivings of his People*, to give Praise unto God.

The first Proposition is this: That many and great Calamities accompany intestine Commotions and Rebellions, or *Strivings* amongst a People; for which reason Da-

vid so heartily acknowledges God's Goodness in delivering him from them.

The Tumult and Insurrection of the People is by our Royal Psalmist frequently likened to the Sea in a Storm, which indeed is full of Terror, and threatens hasty Destruction to all within the Fury of its blind Rage.

And that Simile is just, and holds good when the Tumult is only a short shaking Fit; but when it becomes a *Quotidian* Fever, daily encreasing to higher Inflammations, impatient of any Mitigation, Restraint or Remission; when the agitated Humours are up in an high Ferment, and the Madness of the People passes all Boundaries of Laws, and casts away all Reverence for the settled Legal Authority, then 'tis like an Earthquake, which shakes the very Foundations, turns all things out of their proper Course, and threatens no less than general Confusion and common Ruin; and this will appear in a stronger Light, if we consider well these following Particulars.

1st. Every Tumult or Insurrection is occasioned by Male-contents, Persons dissatisfied with, and disaffected to the Government they live under; and the Design of them is, to change and subvert that Government they are so disaffected to, by the
quickest

quickest Steps, and by any means they can; they rise against the Laws of their Country, to which they ought to be subject, and which binds them by solemn Ties, and under severe Penalties, to quiet Submission and Obedience.

When such appear in Rebellious Arms against lawful Authority, they know they must gain their Point, or fall a Sacrifice to the just Resentment of their provok'd Sovereign, and to those venerable Laws which they have presumptuously violated, if they meet with a Defeat. This makes such Persons cowardly in Action, hasty and doubtful in their Councils, and rash and precipitate in their Executions: Hence it is, that that Maxim hath obtain'd amongst Rebels, that when they have once drawn the Sword against their Prince, they ought to throw away the Scabbard; the wicked Action they have enter'd on, must be seconded and secur'd by further Evils; they think a Retreat as dangerous as the Assault, and look upon Repentance as the most unpardonable Crime.

This hardens and encourages them to rush on like an impetuous and flooded Torrent, and not only to pass over their own Boundaries, but also to invade and break down all Inclosures in their way.

The Laws, which are the Fences of both Civil and Religious Rights, must be overwhelm'd in the Inundation, and the very Names of Liberty and Property be lost.

In a word, while they succeed well, their Will is their Supream Law, and all within their Reach is their Possession; they banish Peace and Justice from all their Borders, and nothing will please them, because nothing will secure them, but publick Confusion; and tho' the Land before them be like a Garden, yet all behind them, all that they have past over, is like a desolate Wilderness.

But there is something which is yet more particularly shocking, and which is intimated in that Term, the *Strivings* of the People.

Such wicked and disloyal Undertakers strive not only against their Prince and Sovereign, but also with all those Honest and Loyal Persons who owe and pay Obedience, and Love and Honour, to that same Government which they hate and rebel against.

In all civiliz'd Countries and States, though there will be often some evil discontented Spirits, that delight in Confusion, and are dispos'd to rebel; yet, 'tis rationally to be suppos'd that there will be always a competent number of Wise, Honest,

nest, and Sober Men, who love Peace, and highly value their Rights and Liberties, and reverence the Laws of their Country, upon which the publick Welfare and Happiness is founded, and that will be zealously concerned for the Safety, Honour and Happiness of their Sovereign, governing them with Wisdom and Equity, according to those Laws.

So that whenever a Rebellion arises, there must be a Striving among the People, among these widely differing Parties that may be fatal to many of both Sides; a fatal Striving amongst Persons of the same Nation, united together by many Ties, both Civil and Religious. But that's not all; for as we say, 'tis a very good Family indeed, that hath not one naughty Person related to it, so 'tis a truly Loyal Family, that hath no one related to it, that is so much as dispos'd to be Traitor: Hence then it comes to pass, that in all intestine Commotions and Rebellions, not only Countrymen and Neighbours, but even Persons of the same Blood and Family strive one with another.

The grave wise Father espouses the insulted Cause of his King and his Country; the hot-headed Son draws his Sword against both, in Maintenance of Rebellion, and so the Father goes into the Field against

his own Son, and the Son against his own Father, and so a Brother's Hand too may be against his Brother. *

But another and the last Evil of Strivings among the People that I shall mention, as they ominously portend and strongly threaten Destruction to the whole Body, they weaken and reduce it by degrees to a languishing Condition, and expose it to the Assault of any Foreign Enemy: For as, upon such Occasions, there must unavoidably be bitter and irreconcilable Divisions, so a Kingdom, so divided against it self, is likely to be soon brought to Desolation.

All that I have hitherto said represents to you but very faint Images, and those too inartificially drawn, of the Miseries of an

* *David* had a mournful Experience of these Miseries, which sprung from the Strivings of his People, particularly when *Abner*, of his own Head, attempted to set *Ishboseth* the Son of *Saul*, whom God had rejected, upon the Throne of *Israel*, and wou'd have pull'd down *David*, whom God had exalted; For two Years that fatal Contention continued; all that while the Children of *Israel*, Brethren according to the Flesh, and descended all from the same Patriarch, worried one another Day by Day, and hunted after one anothers Life: For the stopping of which unnatural Effusion of Blood, and for the quieting the People, and establishing *David* in his Royal Right, grateful *David* pen'd this Song of Thanksgiving.

an intestine War; but ye have had most of those Miseries drawn to the Life, or rather to the Death, which is more like them, in the late wicked and unnatural Rebellion, those unhappy *Strivings* which we have had among our People.

In the first Place, as the Sea is agitated and wrought into a Storm by grumbling and licentious Winds blowing hard upon it; so the Minds of the Populace were wrought into an high Ferment, by treacherous, disatisfied and disappointed Men, who had been of Men Figure and large Estates, and had been esteemed Men of Honour too, till by this base Defection they most justly forfeited their Character.

Their Design was openly declared to be this; to change and subvert our present Government and Constitution, to disannul and trample upon all those wholesome Laws, which have been made for the Security and Perpetuation of the Protestant Succession, of our Rights and Liberties, and of our Holy Religion; to place a Popish, rejected, abjur'd Pretender upon the Throne, who would enslave us, and to pull down that Prince whom God hath exalted, and whom the Laws have settled upon the Throne; and who, for his Princely, Moral, and Religious Qualities, is the dearest Pledge of Heaven's Favour, and of our growing Felicity,

In

In a word, their Design was to avenge themselves, tho' at the shocking Expence of their Country's Ruin, and tho' they had not been injur'd, nor any way been rationally provok'd to it.

They had it in their Heads to rouse us out of this State of Rest and Settlement in which God hath placed us, and to hurry us back again to the House of Bondage; to undo all that the good Providence of God, and, under the Direction of his Wisdom, our Princes and States have been doing for our good, ever since the late glorious and happy Revolution.

And this wicked Design they attempted to put in Execution; the great ones halloo'd the unthinking Populace together, and inspired them with Rage and a Love for Confusion: They Arm'd, Encamp'd, March'd, and Seiz'd some of the King's Towns and Castles, proclaim'd their Pretender to be King of these Realms, and like an Inundation, overflowed a great part of *Scotland*; a Detachment of them cross'd the Borders of *England*, and were join'd there by a fresh Insurrection: This Body March'd, and increas'd in its March, from one County to another, and had a fair Prospect, by the Favour of Insurrections, that had been concerted in other Counties, to carry their
Rebellious

Rebellious Arms, and Ruin, and Desolation with them, thro' all the parts of this Flourishing Kingdom.

And their Prospect was still fairer and more encouraging, because, by a former Administration, our Fleet had been laid up and unrigg'd ; our Army for the most part had been disbanded, and what remains of it, wretchedly corrupted by a great number of disaffected Officers and Soldiers.

So that it seem'd to have been done with a design to favour this wicked and long projected Enterprize, for some that were at the Helm of the State then, run into, and were at the Head of this Rebellion now ; and when the Rebellion broke out first, we found our King and his Royal Family, our Liberties and Rights, and our Holy Religion left naked and defenceless, and expos'd to the Malice of those who hate us.

But at that Critical Time, God was pleas'd to step in to our Relief, and, by giving Victory to his Anointed over both those Bodies of Rebels on the same Day, did let our King see his desire upon his Enemies, for which we have now met together to adore and praise him ; which leads me just briefly to mention the 2^d. Proposition, which is this, That it is the peculiar Prerogative of the Almighty Ruler of the World, to quash Commotions and Rebellions.

'Tis

'Tis a part of God's Character in the Scripture, that he is a God that maketh Men to be of one Mind; that when he sees fit, he can turn the Hearts of the Disobedient to the Wisdom of the Just; and that as he stills the raging of the Sea, and the noise of its Waves, so in his own good time he stills the Tumult of the People.

And, indeed, as it is a convincing Evidence of God's mighty Power, in that he hath set bounds to the mighty Waters, so that tho' the Waves thereof toss, yet can they not prevail, tho' they roar, yet can they not pass over; so has it been no less an Evidence of his unwearied Goodness to us, both Prince and People, that he did so timely and effectually restrain and put to Silence, the Rage and Madness of our unreasonable and rebellious Countrymen, and thereby prevent the woful Mischiefs they intended against us.

I would not in the least derogate from the high Wisdom of his Sacred Majesty, nor from the admirable Vigilance, Fidelity, or Penetration of his Councils nor from the excellent Conduct of his Heroick Generals, nor yet from the Bravery of his faithful and intrepid Troops; all which were happy and effectual Instruments of our Deliverance, under the Direction of the Divine Providence.

But

But since his Majesty, after the Royal Pattern of Holy *David*, has piously and publickly acknowledged, that it was the Goodness of God that hath delivered him from the *Strivings of his People*, let us devoutly copy his Royal Example, and let us join with him, and say, *Not unto us, not unto us, but unto thy Name give Glory.*

Which leads me to the 3^d and last Proposition, which is this; That when such intestine Commotions are quieted, and such unnatural Rebellions happily suppress'd, it loudly calls upon that Nation so resettled, and the Prince thereof so delivered from the *Strivings of his People*, to give Praise unto God.

Now as our King hath religiously expressed his Readiness to offer up his Praises to the great Ruler of the World, for his and our late Deliverance; and as he hath call'd upon us to join with him in that Religious Duty; so one might think, it should be an easy matter to persuade you all to so joyful and pleasant a thing, as it is to be thankful.

For 'tis the Nature of that Duty to keep our Thoughts employ'd on the great Reasons we have to be thankful, which must be ever entertaining to the Mind.

But this indeed supposes that our Hearts are duly affected with a deep Sense of God's Goodness, both to our Gracious King
and

and us, in suppressing so speedily the late Unnatural Rebellion, which was big with Slavery and Desolation, and was breaking in upon us like a mighty Flood.

And then 'tis sad to think, and yet sadder to see it evident, that God must be disappointed of the just Tribute of his Praise, even from many Protestants whom he hath so graciously redeem'd and deliver'd from the Strivings of his People.

For 'tis certain we have many that go under that Denomination, who look upon this great Goodness of God to our Church and Nation with an evil Eye, and meerly repine at it, as at a bitter Disappointment.

Tho' the Rebellion be suppress'd, yet it is not totally extinguish'd, for ye may observe Sparkles of that devouring Fire bursting out of many Mouths in Conversation, and in every Corner of our Streets.

But we trust that he who hath deliver'd us, will continue to deliver us, and turn their unreasonable Murmurs and vile Ingratitude, as he hath done the actual Rebellion of their Confederates to their own Confusion

But on the other Hand, 'tis pleasant to see this House of God on this Occasion so well fill'd; and I will presume, ye all came hither with Hearts dispos'd to be thankful.

Give

Give me leave then, according to my Office and my Duty, to put you in the way to be truly so, and I shall have done.

Let us then, My Brethren, as the ground of all, seriously reflect upon that Deluge of Evils, from whence we have been rescued by the Suppression of the late Rebellion.

We have in the first Place been deliver'd from the detestable Superstitions and Corruptions of Popery, and from the intolerable Yoke of Romish Tyranny and Oppression, which was prepar'd for us.

Had the Rebellion succeeded, Tyrannical Rome wou'd have been Mistress of *Great Britain*, and rul'd her miserable Captives, according to Custom, with a Rod of Iron.

In the next Place, our Laws, our Liberties, our Properties, our Religion, our whole Constitution was rescued from a total and ruinous Subversion.

Let us consider these great Deliverances and be thankful, and let us not offer up only the Praises of his Lips, but let us shew that we are truly thankful for the Preservation of our Religion, by walking worthy of it; let us shew that we are truly thankful to God for delivering us from our Enemies,
by

by walking before him in Holiness and Righteousness all our Days.

And let us shew our selves thankful to God for preserving and fixing our most Gracious Sovereign, and for delivering him from the *Strivings of his People*, by our ready and chearful Service, and our dutiful Submission to his Majesty; let us do all that in us lies to strengthen his Hands, and to promote the Honour and Prosperity of his Government.

Let us set bounds to our Passions by Reason; let us put all rebellious Principles and Conversation out of countenance by our steady Loyalty, and let us strive to heal all Division's that are among the Kings faithful Subjects by Charity.

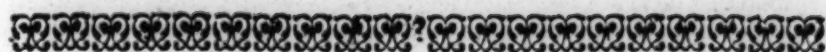
This is an easy and cheap Return for all that God hath done for us; and yet if we will all conspire to make this easy Return, we may promise this Church and Nation many happy Ages; we may on good grounds hope, that God will delight to do us good, and so long as this grateful Return shall be made to him, that he will continue the Blessings of our present Constitution from Generation to Generation; that he will grant the King a long Life, and a prosperous Reign, and that there shall never be
wanting

wanting a Protestant Prince of his Royal House to stand before God, and to govern this Nation for ever.

All which, God of his infinite Mercy grant, for the sake of Christ Jesus, and let every thankful Heart here send forth, Amen.



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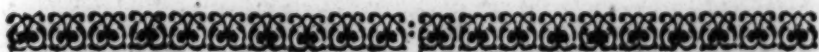


A

S E R M O N

Preach'd at St. *Mary's* in
the *Savoy*

August the First. 1717, being the
Anniversary of his Majesty's
Happy Accession to the Throne.



H 2

STERN

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H. 2



S E R M O N VI.



P R O V. 8. 15.

*By me Kings Reign, and Princes
decree Justice.*



H O' God the Creator of the
World hath in all Ages mani-
fested forth his own Glory, and
asserted his Sovereignty over
the Works of his own Hands;
andtho' he hath from Time to Time, ever
since the Creation, given Evidences of
his boundless Power, and unlimited Pro-
vidence, and hath also declar'd and disco-
vered to the World, that he is far above,
out of our Sight; tho' he hath his Dwel-
ling so high, yet he humbleth himself to
H 3 behold,

behold, and to govern all things both in Heaven and Earth.

Yet, notwithstanding this, the World hath scarce ever been without some who have been so hardy as to question God's Sovereignty and Providence.

The Sect of *Epicurean* Philosophers wou'd compliment God out of his Prerogative, by declaring, that it was below the infinite Majesty of the Supream Being to concern himself with the Affairs of Flesh and Blood, and by concluding, that he gave up all the things of this lower World to the Government of Second Causes, as the wicked Man in the Psalm declares his Sentiments, saying, *Psalm 10. 11. Tush, God careth not for it, he hideth away his Face, and will never see it.* So also there are many now in the World, who, tho' they may differ in other matters, yet seem to conspire to undermine and rob God of his peculiar Prerogative, of authorising and delegating Kings.

Pope *Innocent III*d, *Gregory IX*th, and *Boniface* the *VIII*th, in their Decretals, exalt the Papal Power as much above the Regal, as Spiritual Things are better than Temporal, or the Soul superior to the Body, and resolve the Government of the World into a Monarchical Power at *Rome*; that is, in other Words, that the Bishop of *Rome*, for the time being, hath the sole Dispo-

Disposal of all the Kings of the Earth, and that they reign by him.

There are others also, and even amongst us, who set up, and obstinately espouse and defend their own Devices against the evident Council and Determination of the Almighty: These have peremptorily refus'd to acknowledge any of those Kings or Queens whom the Divine Providence hath graciously set over us ever since the late Happy and ever Memorable Revolution. No, but they will have a King of their own Fancy, in opposition to the Wisdom of God; and they wou'd fain bind the Supreme and Absolute Governor of the whole World by some By-Laws of their own making, by which they imagine and wou'd have others think, that they have made the Right of Succession, not only Hereditary, but Indefeasibly so.

Now in opposition to both these vain and presumptuous Pretenders, I will, as a Minister and Ambassador of God, put in my Lord and Master's Claim. It runs thus in that part of his Sacred Word, which I have chosen for my present Subject:

By me Kings reign, and Princes decree Justice.

In which Words of the Almighty and Universal King we have these two Truths plainly and positively asserted.

1. That all Kings, or Chief Rulers in all Kingdoms or States of the Earth, derive their Power and Authority from God.
2. That 'tis the Gift of God, his Favour to any People, when the Prince, whom his Providence sets over them, hath Grace to Rule well, and doth Govern righteously; *By me Princes decree Justice.*

These I shall in Order enlarge upon, and then apply them to the present Occasion.

1. Then 'tis here affirm'd that all Kings, or Chief Rulers in all Kingdoms or States of the Earth, derive their Power and Authority from God. As God is the Supreme Lord of the whole World, by virtue of his creating it, and all things in it, so he hath the sole Right of governing his Creatures which he hath made, and no Man can have any just Authority to govern in the World, and rule over others, but what is given him from above; as Christ told *Pilate*, when he submitted to his Authority, All Powers that be, are of God, communicated by, and deriv'd from him.

This

This is so clear a Proposition, that it will be acknowledged by all who believe that there is a God, and that he made, and doth govern the World.

Now there have been but three ways by which God hath given or delegated this governing Power to any Persons.

1. By the Order of Nature, Parents have a natural Superiority over their Children, and by Right are their Lords and Governors. This was the first Government in the World, and is the only natural Authority ; but by what bounds this Patriarchal Authority was limited, how the Extent of their Power was stinted, and where new Families, and new Governments began, we cannot tell ; and it would be vain for us to make those Enquiries now.

2. By particular and expresse Nomination. Thus God made Kings in *Jewry* : He communicated of his Authority to *Saul*, and transfer'd it afterward to *David*, and entail'd it upon his Family ; and after the Division of the ten Tribes from the Kingdom of *Judah*, he by expresse Nomination set *Feroboam* and *Jehu* to be Kings over *Israel*. But God Ruled in all the other Kingdoms of the World, as well as in *Jewry* ; and the Kings of the Nations Ruled by his Authority, as well as the Kings of *Judah* and *Israel*,

Israel, which were advanc'd to the Throne by his particular Command.

Thus it is expressly said, *Dan.* 4. 17. *The most High Ruleth in the Kingdom of Men, and giveth to whomsoever he will.* It was the God of Heaven, that gave *Nebuchadnezzar* a Kingdom, Power and Strength; it is he that removeth Kings, and setteth up Kings. *Dan.* 2. 21, 37. and the Prophecy of the four Monarchies is a Demonstration of this.

In *Ezra* 1. 2. Ye may read that *Cyrus* made the same Recognition of God's Supreme Power; and great Reason he had to do so, for God had expressly nominated him 170 Years before, by his Prophet *Isaiah*, 44. 28. But,

Now God governs the World, communicates his Authority, and setteth up Kings only by his Providence; that is, then he setteth up a King, when by many remarkable Steps of his Providence he advanceth him to the Throne, and puts the Sovereign Authority into his Hands.

For Providence is God's Government of the World by an invisible Influence and Power, whereby he directs, determines and over-rules all Events, to the Accomplishment of his own Council and Will, in a different way from his more visible Government, by his Oracles and Prophets,
or

or the exprefs Signification of his Will, as he in former Ages govern'd *Israel*.

Our Saviour hath told us, that God's Providence descends to Matters of the smallest Moment; that not a Sparrow falleth to the Ground without him; and that the very Hairs of our Head are all numbred. May we not with Reason, then, ascribe to God's Council the Advancement of Kings, which is a principal Act of his Providence, and which hath so great an Influence upon the publick Affairs of the World?

If he takes notice of, and directs small Matters, we may conclude his own Hand doth immediately direct the Motions of the great Wheels of Providence, and not permit them to move as they please themselves.

Since therefore God now sets up Kings only by the Events of his Providence, and that they cannot be so set up without him, it will follow that by what Steps soever any Prince ascends the Throne, he is set up by God, and invested with his Authority.

And this is the Reason which *St. Paul* gives the Pharisees for their Submission to the *Roman* Power, which they thought to be an unjust Usurpation, and that also upon the Liberties of God's People: Ye must submit to those higher Powers, for
all

all Power is of God; the Powers that are, that is, all such Persons as (in any Country) exercise the Supream Power, are ordain'd, or appointed of God.

Here then I shall fix the Foundation of Government, namely, in the Providence of God; and thus much shall serve for the first Assertion in the Text, *That Kings Reign by God.*

The second is, that it is through God's Grace and particular Favour to a People, that the King, whom he hath set over them, *decrees Justice, and governs Righteously.*

There is nothing surer, than that the Fall of *Adam* hath sadly affected and infected us all; nothing more evident, than that we are by Nature strongly inclin'd to that which is evil; that we have all of us Appetites, Affections, and Passions, that are impatient of Denial or godly Restraint; and tho' good Education, and the Wisdom of Parents and Tutors, may help to correct this unhappy Corruption of our degenerate Nature; yet there are great Reminders of that Naughtiness in the very best of us, which, when we are negligent of our selves, or when we are suddenly or violently tempted, are ready to betray us into such Irregularities, as may be vexatious and injurious to our selves and others.

†

Neither

Neither have we ever heard of any particular Charter, by which Kings and Princes are exempted from this general Corruption; but as they also are the Offspring of *Adam*, so they do partake of these Weaknesses and Distempers of the Mind, as well as of those Infirmities, and that Mortality, to which the rest of Mankind is subject.

Nay further, the Scriptures do inform us, and Experience confirms it, that the Riches and Honours of this World are Snares to an Humane Soul, 1 *Tim.* 6. 9. that they have a natural Tendency toward drawing off Mens Hearts from God and Goodness, even so far, as to make them forget God, and to say, Who is the Lord? as is intimated to us in *Agur's* Prayer.

And from many Examples it hath been justly observ'd, that when Men are great enough to do what they please with Impunity in this World, they often are bold and wicked enough to follow the Dictates of their most extravagant Lusts, and to do what they list.

Now Kings and Princes having these Seeds of natural Corruption in *them*, which are common to Humane Nature; and in their exalted Station, both for Wealth and Honour, being expos'd to the greatest and most powerful Temptations, and being by their Places a kind of Gods on Earth,
and

and Vicegerents of the Almighty, what Tyranny, Injustice and Oppression might they and would they run into, if God should withdraw his Grace and directing Spirit, and leave them to themselves, to the Conduct of their own Passions and Lusts?

There have been Instances of this nature in all the Kingdoms of the Earth. In *Israel* there were but few of the Kings good; there was an *Ahab*, who, because *Naboth* his Subject would not consent to part with the Inheritance of his Fathers, was so much discontented, that the innocent Subject must be destroyed, to gratify the wicked King; *Naboth* must be depriv'd of Life, to cure *Ahab* of the Sullens.

Nay, *David*, when God left him but a little to himself, grew presently cruel and unrighteous; *Uriah* the faithful, the brave *Uriah* must be sacrificed, because he the King had taken a liking to his Wife.

Kings, tho' they are honour'd with the Title of Gods in the very Scripture, yet are but Men, and, as such, frail Flesh and Blood; and, by the greater Temptations with which they are surrounded, are more liable to Failings than Men of an Inferior Station.

Now forasmuch as this is their Case, and forasmuch as the Word of God tells us that no Men, neither Kings nor Princes,

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are

are of themselves sufficient to think a good Thought, but all their Sufficiency is of God, 2 Cor. 3. 5. it evidently follows, that when Kings govern Righteously, and study to preserve the People committed to their Charge in Wealth, Peace and Godliness, 'tis wholly owing to the Grace and Favour of the King of Kings, in whose Rule and Governance are the Hearts of all Kings; and who doth dispose and turn them as it seemeth best to his Infinite and Unsearchable Wisdom.

And this is as much as time will allow to be spoken on the second Assertion in the Text; I hasten now to apply them both to the present Occasion, and then I shall have done.

First then, are we perswaded that all Kings Reign by, or thro' God? and whensoever, or howsoever God by his Providence advances any Person to a Throne, and puts the Reins of Government into his Hands, that Person hath his Power from God, and acts by his Authority? From hence let us first learn a Christian Duty to our Prince.

Surely we ought to reverence and honour him, as the chief Minister and Vicegerent of God; we ought to pray for his Health and Prosperity; we ought freely and chearfully to pay all such Taxes as shall be

be Legally impos'd on us, for that is due to the Administration of Government.

We ought to live quietly and peaceably under his Government, and to promise or swear, or give any other Security, that we will do so, if it be required.

In a Word, as our Church in her Collect for the King, in the Common Service, teaches us, we should duly consider whose Minister he is, and thereupon faithfully Serve, Honour, and humbly Obey him.

But of this a little more, with particular regard to his Gracious Majesty King GEORGE, whom God hath seated in the Throne of this Kingdom.

From the Text, and my Discourse on it, ye have heard, that 'tis by God that Kings do Reign, that for a great many Ages past God hath not expressly nominated any King, so that no King in the Earth can plead such a Title, and that now God governs the World, setting up Kings, and removing Kings as he pleases by his Providence.

That same Providence hath set our most Gracious King over us, and therefore must be our Rightful King, unless ye could suppose that those Powers, which acted in this happy Work, only subordinately to God, and as his Instruments, could make him a King without, or against the Determination and Providence of God.

But

But he is also our only lawful King, so it pleas'd the same divine Providence to pave and prepare his Majesty's Way to the Succession by *British* Laws many Years ago, and to watch over and preserve his Right so Legally confirmed to him, when it was apprehended to be in Danger; and since his Majesty's happy Accession, his Right hath been solemnly recogniz'd in Parliament by the Lords and Commons of this Lands: Those Laws which preserve our Liberty, and give each Man amongst us a Right to his Possession, have establish'd his Majesty's Right by Law, and set their Seals as 'twere to the visible Determinations of Divine Providence.

Let me then from hence take Occasion to advise and instruct you, to be zealously Loving, Dutiful and Obedient to our most Gracious Sovereign King GEORGE, to this King of God's appointing, this King whom our Prayers have long beg'd, and whom the Laws of our Nation have confirmed in the Throne.

And let me caution you against the Devices and Practices of all Persons disaffected to his Government; have a care of countenancing or running in with those, who industriously raise and spread lessening Reports of his Majesty, and speak evil of God's appointed Ruler of the People.

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Have a care of being seduc'd by, or of siding with, either Papists or Non-Jurors, who espouse the Cause of the Pretender, and would set up his Chimerical Right, in Opposition to Providence, lest ye be unhappily found Striving against God, and Rebelling against his Anointed, and so incur the Pains of High Treason, not only against the King's Majesty, but also against the mighty God, by whom Kings Reign.

Lastly, Is it through God that Princes decree Justice? And is it therefore a Mark of the Divine Favour, and a general Blessing to any People when their King governs righteously?

Do we not all then readily see, what is our Duty in this Case? Is it not evident that we are under the strongest Obligations to offer up our most hearty and devout Thanksgivings unto God for giving us such a King? A King, whose Wisdom and Justice, whose Clemency and Moderation, whose Courage and Magnanimity, and other admirable Qualities, made him, before he came to govern us, the Favourite of Fame, and the Prime Subject of Praise throughout *Europe*.

Our Histories tell us of several Kings that have sat upon the Throne of these Kingdoms, who were either Bloody and
Cruel

Cruel in their Dispositions, or Tyrannical and Arbitrary in their Designs, or Slothful and Negligent of their Peoples Good ; and that, by some or other of these Vices, they greatly oppress'd their Subjects.

And not long since, within the Memory of many of us, God seem'd, as he speaks by the Prophet *Hosea*, 13. 11. *to have given us a King in his Wrath*, who, by his furious and blind Zeal for Popery and Superstition, had brought our excellent Constitution, both in Church and State, almost to Destruction : A King, who, by stretching his Prerogative to an extravagant pitch, and by a despotick Power, which he assum'd, subverted those Laws which were the Fences of the Liberties and Properties of the People, and would undoubtedly have inflav'd the Land, and have driven us back to the Darkness and Superstition of Popery, and to the Thralldom of an Arbitrary Government, if God had not in due Season, and by his own Providence, deliver'd us.

But now God hath given us a King in Mercy and in Love ; a Prince that invades no Man's Property, infringes no Man's Legal Liberty, seeks no Man's Life ; a Prince that makes the Laws the Rule of his Government, and that delights to do us good :

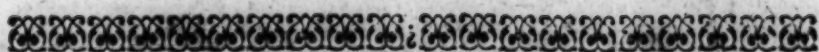
and, as he hath declared, hath nothing more at Heart, than the Interest and Happiness of his People.

Surely happy are the People that are in such a Case; and we are bound to offer up our Thanks for such a Blessing to him, who is the great Disposer of all things, and the Governor of the whole World; and more especially on this Day, on which his Majesty began his happy Reign, that so we may hope to see many kindly Returns of this Auspicious Day, and all of them laden with Blessings like this, that we may see Peace upon our *Israel*, and *Jerusalem* in Prosperity all our Life long.

All which God grant, &c. Amen.

24 OC 62





Seasonable Advice to Seditious Malecontents.

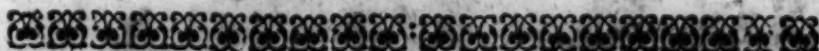
A

S E R M O N

PREACH'D at

St. James's CHURCH in
Westminster,

On *Sunday, June 26, 1715.* Occasion'd by the Lord Bishop of LONDON's Letter to his Clergy-





TO THE
CHURCH-WARDENS
AND THE

Gentlemen of the Vestry of the Parish of St. James's in Westminster.

Gentlemen,

According to my Promise, which ye, in a very obliging manner, extorted from me, I now present to your Eyes that same Sermon, which I communicated last Sunday to your Ears. Several Considerations throng'd in to restrain me from yielding to your repeated Desires; but the uncommon Respect, which ye were pleas'd to shew me, the Handsomeness of your Address, and the loyal Arguments with which you back'd it, did prevail; and I chearfully give it up to your engaging Importunities.

I have been entertain'd indeed with good Report on this Occasion from among you, who

DEDICATION.

are well, nay, zealously affected to His Majesty King GEORGE, and who have a quick and grateful Sense of the numerous Blessings of our present happy Establishment; but I am aware that I must also pass thro' evil Report, and probably be scurvily treated by those that are disaffected. And therefore, as I have no other Return to make for your great Civility, so I hope you will look upon this my ready Compliance as a pretty strong Argument of that great Respect, with which, I do assure you, I am,

Gentlemen,

The Savoy
June 29, 1715.

Your most humble and

most affectionate Servant,

Richard Synge.





S E R M O N VII.



P S A L. XCV. 8.

*Harden not your Heart as in the
Provocation, and as in the Day of
Temptation in the Wilderness.*

TH E Psalmist having, in the former Verses, call'd upon his People to praise the Lord their God for his excellent Greatness, and for his more special Goodness toward the House of *Israel*; and having invited them to join with him in adoring their infinite Benefactor with the humblest Homage, and the lowest stoop which either their Bodies or their Souls could make, doth here at the
8th

8th Verse earnestly caution them against Contumacy and Ingratitude, Sins which that People, tho' most highly favour'd of God, yet were strongly prone to; and he endeavours to deter them from such provoking Practices by the memorable Example of their Forefathers, who had been a faithless and stubborn Generation, and who had been most remarkably punished for their Obstinacy, and particularly for those two Instances thereof refer'd to in the Text; *Harden not your Hearts*, saith he, *as in the Provocation*; that is, as your Father hardened theirs in the Provocation, *and in the Day of Temptation in the Wilderness*.

In discoursing on which Words, I shall,
 1st. Briefly explain to you this Advice or Caution that is given under this Expression, *Harden not your Heart*.

2^{dly}, I shall lay open to you these Instances here mentioned of the *Israelites* hardening their Hearts in the Day of Provocation, and the Day of Temptation.

3^{dly}, I shall compare God's Goodness and Bounty to those *Israelites*, with the many great things, which the same gracious God hath wrought for this our highly favour'd Church and Nation; and I will also compare their Conduct with ours. And,

4^{thly},

4thly, I shall observe to you the sad Consequences which followed, and severely punished the Obstinacy and Ingratitude of *Israel*, and from thence infer what Vengeance is likely to overtake those seditious and hardened Malecontents which we have amongst us.

1st. Then, I am briefly to explain to you the Advice or Caution here given under this Expression, *Harden not your Heart*.

This is a figurative Expression borrowed from the Nature of several Things, which, tho' soft at first, may be made so hard that scarce any Impression can be made on them: Now as by *Heart* here we are to understand our rational Faculties, or our Conscience, which is our Spiritual Heart, by which we are able to consider and reflect on the obvious Dispensations of God's Providence, and the mighty Obligations which the Divine Goodness is continually laying on us submissively to serve and obey him: So when we are either so careless as not to make such religious Reflections, or if we do make them, are so obstinately wicked as not to be wrought on by such Considerations, then our Hearts are justly said to be hard.

And forasmuch as it is our own wilful Negligence or Obstinacy that occasions that
stupid

stupid Insensibility in our Hearts, we ourselves are said to harden them.

And that most properly; because the Means which God exhibits to us, if we duly use them, are abundantly sufficient to engage reasonable Creatures to their Duty, and to bring such as have fail'd of it to Repentance.

They then, who, shutting their Eyes against the Light of Nature and Revelation, against the Reproof of God's Word, and the Convictions of their Consciences, against the Invitations of his Mercy, and the Terrors of his Justice, do presume to murmur at any of the Dispensations of the All-wise Ruler of the World; they who allow themselves in any known and habitual Breaches of the Divine Laws, have very hard Hearts; and for as much as the bringing their Hearts to this wretched Temper is their own Act and Deed, the Wickedness thereof will lie heavy at their own Door.

And this is what ye are so earnestly caution'd against by the Holy Ghost in the Text, as being a most deplorable, and almost a desperate Condition of Soul.

For what indeed can even infinite Goodness do for the Recovery of such Persons, upon whose Hearts neither the Declarations of his Love, nor the Denunciations of his Wrath, neither his Favour nor his Frowns,

Frowns, neither his Promises nor Threatnings can make any Impression ?

What can be done for Men, who, as it is said of Israel, *Zech. 7. 11, 12. refuse to hearken, and pull away the Shoulder, and stop their Ears that they should not hear, and make their Hearts hard as an Adamant stone, lest they should hear the Law, and the Words of the Lord.*

Thus much may suffice to explain the Caution, *Harden not your Heart.*

I proceed, 2^{dly}, to lay open to you those Instances of the *Israelites* hardning their Hearts in the Provocation, and in the Day of Temptation.

It is our great Fault, as well as our Unhappiness, that we are of so careless and stupid a Temper, that 'till God visits our selves, we are not touch'd with a due Apprehension of his Justice, nor much affected with the most tragical Relations of his Judgments upon others. 'Tis customary now for Men to indulge themselves in Ease, and to sleep in the Lap of Sensuality, 'till God's Judgments, like the *Philistines* upon *Sampson*, rush in upon them and destroy them.

When we are only forewarn'd of Publick Calamities, which God in his Word threatens to a Nation, sinful as we are, there are few that will believe the Report. When

the Sword rangeth only in Foreign Countries, when the grim Face of Death, and the meagre Visage of Famine are not before our Eyes, we are not much mov'd, our Bowels do not to any good Purpose yearn, 'till these terrible Messengers of God's Wrath stalk about our own Streets, and knock at our own Doors.

Yet, methinks, if these flagrant Instances of *Israel's* ingrateful and stupid Obstinacy, and the fearful Judgments which God inflicted on that whole People for it were lively represented in proper Colours, it might very sensibly affect us, and forcibly dispose us to receive and comply with this important Exhortation in my Text.

Now we have a particular and amazing Account of both in the Book of *Exodus*; in the 17th Chapter we have the Day of Provocation, and *Israel's* Behaviour in it described. The Scene was *Rephidim*; *The People thirsted there for Water, and murmured against Moses, and said, Wherefore is it that thou hast brought us out of Egypt, to kill us and our Children and our Cattle with Thirst?*

Now let us consider how strangely obstinate and ingrateful was this Contention of the Children of *Israel* against God, and then his chief Servant *Moses*; against that God, who, tho' he had his Dwelling so high, yet look'd down with the Bowels of
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a Father upon the Afflictions of that People, and sent *Moses* his Ambassador on Earth, and his Plagues his Ambassadors from Heaven, to bring them by a mighty Arm out of a slavish Captivity.

How provoking was this their Treatment of *Moses*, who had run through so many Difficulties for their sake, and who in a triumphant Manner had brought them out of Bondage! How harden'd must they be before they could use him thus contemptuously! They that had seen the wonderful Effects of that commanding Rod which the Almighty had committed to his Hand; that Rod, which, in their Cause, wounded the very Rivers of *Egypt*, and made them run with Blood, and turned the *Nile* into a Red-Sea; that Rod, which rais'd the very Dust of the Earth in their Quarrel, and made it fight with and overcome their Enemies!

Could they question but that he, who had made the Sea dry Land for their Preservation, would also for their Necessities make the Wilderness a standing Pool? How ingratefully stupid was it in them to imagine, that he who gave them Light in *Goshen*, when *Egypt* was muffled up in thick Darkness, and who had sent his flaming Pillar to guide and direct them, would now let them perish in the Desert! Or that he
who

who in so wonderful a manner had delivered them from the Tyranny of the *Egyptians*, would now let them die for want of Water?

Surely the happy Experience which they had of God's Goodness and Protection, ought to have made them rely upon him in the greatest Difficulties, to wait upon his Providence with humble Patience, and to trust in him even unto Death.

But it seems they were a stiff necked and untractable Generation, more hard-hearted than their old Task Masters, more obstinate than *Pharoah*, more obdurate than the Rock of *Horeb*. The Rock obeyed *Moses*, and when he smote, the Waters gushed out; *Pharoah* too at last let *Israel* go.

Pharoah before only drove *Moses* from his Presence; but this mad, unthankful People were ready to stone him. This was a bold Mutiny indeed against a Governor of Heaven's Appointment, who brought with him uncontestable Credentials; against a General, who by his Intercession did call down from Heaven abundant Provision for his clamorous Forces; a General, who triumphed over the King of *Egypt* in his own Court; and a General, whose Truncheon kept the Waves in awe more, much more than the Poets even feign'd of *Neptune's* Trident.

This

This was so very provoking that the Scene of it was called *Massah*, which signifies *Provocation*, and the Time was called the Day of Provocation from thence.

Moses himself was grieved at their amazing Insolence, to see a People, who not long before had been Slaves in the Brick-kilns, Traders of Mortar, and Bakers of Earth, to venture to quarrel with Heaven, and rise against God and his chief Minister, and to threaten Death to him, who was the Defender of their Lives, and Restorer of their Liberty. *And Moses cry'd unto the Lord, what shall I do with this People? they are even ready to stone me, Exod.*

17. 4.

What should he do? One would have thought he might have been provok'd to call for Fire to consume such Rebels, rather than for Water to humour and sustain them. But *Moses* was the meekest Man upon the Earth, and God a most merciful Father, and he descended not in Judgment but Mercy; and he commanded *Moses* to strike the Rock, and he struck it, and the Waters flowed out, and the People did drink.

Now sure we might hope that this Miracle in their Favour would soften their Hearts as it open'd the Rock, and that they should weep as well as the Stone; that Repen-

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tance and Obedience would have succeeded their Obstinacy, and that we should hear of no more Provocation.

But alas! we read quickly after, *Exod.* 20. of a Day of Temptation or Contention at *Zion*. This was such another Provocation, and upon a like Occasion as the former. I will not therefore tire your Patience by aggravating any farther the Wickedness of *Israel* in these two Instances of their Provocation and Temptation: I believe we are sensible that their Wickedness was great, and that we shall all readily concur in very severe Censures of their Conduct.

But that, my Brethren, is not my main Design in this Discourse, that will do us but little good, unless we bring the matter home to our selves, and apply those Censures which we are so ready to pass upon the *Israelites*, to our own Conduct and Behaviour.

3. Give me leave therefore in the Third Place to shew you the way, and to lead your Thoughts from the Tabernacle of *Israel* to the Church of Christ, to that part of it in these Nations to which we belong, and to state the Case impartially between the Children of *Israel* and the People of this Land.

'Tis.

'Tis certain that the mighty Obligations which God had laid upon *Israel*, and the confirm'd Experience which they had of his abundant Goodness toward them, and his Almighty never-failing Protection, did highly aggravate their Sin, and made their Provocation inexcusably provoking.

Let us therefore compare the Favours which God vouchsafed to that People, with those Blessings and Privileges which the same gracious God hath from time to time been pouring upon this highly-favour'd Nation.

1st. then, *Israel* was deliver'd indeed out of Bondage, but it was such as could afflict them no longer than the few evil Days they severally had to live in this World.

But the People of this Land have been deliver'd from a Spiritual Thralldom, which otherwise would have bound and enslav'd them for ever: *First*, From Pagan Superstition and Idolatry, by the preaching of Christ's Gospel; *Secondly*, From the abominable Corruptions and intolerable Tyranny of Popery, at the Reformation first, and once again at the happy Revolution; and if we may not in strict Propriety of Speech say we are a third time deliver'd, yet I will say we are secured against the Return of Popery, by God's sending to us our gracious Protestant King.

Now a slavish Subjection to the Popish Yoke is an Evil as much greater than the *Aegyptian* Bondage, as the Soul is nobler than the Body, or eternal Pains more intolerable than temporal, and therefore our Deliverance is to be higher priz'd than *Israel's*.

That People was also favour'd with very high Privileges, let us therefore compare Privileges with them.

First, *Moses* sent from God with great Power was their Leader ; then we have Christ a greater than *Moses* to be our Captain, the Captain of our Salvation ; they had only a Man to lead them on, but we have a God to go before us.

The Red Sea of *Arabia* was made to divide to give *Israel* an easy Passage, and to save them from their Enemies ; we have a greater, a most inestimable Salvation wrought for us through the Red Sea of Christ's precious Blood.

They indeed were fed with Manna from Heaven, but that Manna wou'd putrify : our better Parts are fed, strengthen'd and refresh'd by the Body of Christ, the true living Bread, which is incorruptible.

For *Israel* the Rock of *Horeb* was smitten, and the Waters flow'd out for their Thirst ; For us a purer and more beneficial Fountain was open'd, a Fountain for our Sins,

Sins, and for our Uncleanneſs, which hath infinitely greater Virtue than old *Jordan*, or all the Waters of *Canaan*.

They had a Pillar of Fire to guide their benighted Steps through the Wilderneſs; we have the Light, the Sunſhine of the Goſpel to be a Light to our Feet, to give Underſtanding to our Heads, and to conduct us ſafely thro' this Vale of Tears to a State of eternal Reſt and Joy.

They had the Promise of an earthly *Canaan*, but we of an heavenly *Jeruſalem*; they had the Law of *Moses*, we have that, and the Goſpel of *Chriſt*; they had Priests and *Levites*, we have Paſtors and Miniſters; they had Circumciſion and the Paſchal Lamb, as Pledges and Tokens of the Covenant between God and them; we have Baptiſm and the Lord's Supper, which to the Faithful are Seals of eternal Life.

They were incumber'd with an heavy load of Ceremonies, an intolerable Yoke, as *St. Peter* calls them; but our Duty and Service is perfect Freedom, a light Burthen, and an eaſy Yoke.

As therefore we have been favour'd and bleſſed by Almighty God to a much higher degree than the *Iſraelites* were, ſo let us inquire whether we have made to God a more grateful Return.

Are we upon all Occasions and in the sharpest Tryals humble and patient, submissive and obedient to God's Holy Will and Providence? Or are we rather, like the *Israelites*, ready upon any Temptation to murmur and repine against his ever wise and just Dispensations?

Hath our blessed Saviour brought Life and Immortality to light thro' his Gospel? And hath he by his Holy Life and Doctrine, by his meritorious Death and Passion, and by his sending the Holy Spirit, deliver'd us from the Tyranny of Satan; furnish'd us thoroughly unto every good Work, and put it in our Power to be everlastingly Happy?

And are we unfeignedly thankful for this inestimable Love, and do we shew the Force and Power of that Gratitude in our Lives? Do we not only profess but *shew* that we thank, adore and love our Deliverer by keeping his Commandments?

Alas! we may without breach of Charity affirm that his Holy Commandments are notoriously disregarded; that many set themselves against him, and have arriv'd to the Chair of the Scorners; and that others are, as *St. Paul* words their Case, crucifying their Saviour again, and putting him afresh to open Shame by their monstrous Provocations,

Once

Once more ; Hath God in his great Favour to us, and by his gracious Providence, delivered us of this Land from the Tyranny and Oppression of the *Romish* Church, and her arbitrary Task-masters? Hath he preserv'd to us the Purity of his Holy Religion, together with our temporal Rights and Properties ; and hath he confirm'd and establish'd these Blessings to us and our Posterity, by placing and settling a Protestant Prince upon the Throne, who hath a numerous and hopeful Progeny to succeed him and perpetuate these Mercies to us ?

And are we from our Hearts thankful for these Favours, and do we esteem them as such ? Truly the Conduct of many wou'd perswade an impartial Observer that they think them no Blessings, nor at all thank God for them.

When our Properties were invaded, our Liberties abridg'd, and our Religion upon the very brink of Ruin ; then we were almost unanimous in our Prayers and Endeavours too for their Preservation : But when our Deliverance was wrought for us and confirm'd to us, how soon did many seem sick of it ! What an hellish Conspiracy was there form'd to assassine our glorious Deliverer ! And how many even yet are so implacably angry with him for that Deliverance, and for confirming it to us by set-

tling the Succession in the Protestant Line; that they are daily attempting to rob him of his dear-bought Laurels even in the Grave!

Again, The settling of the Succession in his Majesty's Royal House hath been most justly esteem'd not only under God the greatest, but the only good Security that human Wisdom could find out for all that is dear and valuable to us; and this was justly apprehended to be in great Danger upon the Demise, at least, of her late Majesty; now God Almighty by his watchful Providence defeated all Designs that were hatching against it, and in his own good Time brought it to take good Effect, peaceably and without Opposition.

By this means we have all that is dear to *Englishmen* and *Britons*, secur'd to us and to our Posterity; there is no room for Fears of Tyranny in the State, or Popery in the Church; and if we and they that shall come after us be so wise as to know when we are well, there is a Prospect of Peace and Prosperity to this happy Island to all future Generations.

Now how are we generally affected with these things? Do these Blessings, which Heaven hath heaped upon us, make us all devoutly thankful to God the beneficent Author of them? And do they work, as
they

they shou'd do; upon our Hearts and make us strive who shall be foremost in affectionate Duty and steady Obedience to his Sacred Majesty King GEORGE, the first Fruits to us of the Protestant Line; and do they make us join our Forces to promote the Peace and Happiness, the Glory and Grandeur of his Reign?

This might reasonably be expected, and this is justly due: But alas! what mean those Murmurs and Discontents, that daily and hourly grate honest and sober Ears? what mean those Riots and Tumults that are so frequent in many Parts of this discontenter'd Kingdom? As tho' they had been grievously inflav'd, and as tho' Oppression instead of Lenity had made them mad.

How many of our Free-born Countrymen seem to look back with longing Eyes upon that State of Bondage from which they were rescued! crying out for the Leeks and Onions of *Ægypt*, and seeming impatient 'till they be in the Brick-kilns again.

A wise Stranger wou'd scarce think these things credible; but we alas! have Demonstration of them.

And if so, there is something more aggravating in these Mens Conduct than hath been remark'd in the *Israelites* Provocation.

The

The *Israelites* murmur'd indeed, but then it was when they were pinch'd, when they and their Children and their Cattle had no Water, and were ready to perish with Thirst: But these murmur and industriously propagate their Discontents while they are full and at ease, not wandering in a Desert like the *Israelites*, but settled in a pleasant Land which is the Joy of the Earth, when they have all the good Things which a People highly favour'd of Heaven can expect, and when they have all possible Security of having these Blessings continued from Generation to Generation.

I shall prosecute this unthankful Task no farther, but proceed to shew you in the Fourth place, the Consequence of the *Israelites* provoking God in the manner they did, and what is likely to follow the stubborn Ingratitude of our murmuring People.

As to the *Israelites*, God Almighty sware that *they should not enter into his Rest*, v. 11. The promised Land which with Eyes of earnest Expectation they eagerly look'd for, those pleasant Vales that were enamel'd with Flowers, and those delightful Hills that were crowned with Vines and Olive Trees, they must never possess; that Land which flow'd with Milk and Honey, which had been promised for their Rest and Settlement, they must never come into.

Instead of fruitful *Canaan*, the barren Wilderness must be their Country all the Days of their Life; instead of delicious Plains and Valleys, they are condemn'd to tread in thorny Paths, and to wear out their miserable Life in an inhospitable Desert.

This was a sore and national Infliction; no more than two of the Six hundred thousand Men that came out of *Aegypt* liv'd to enter into *Canaan*.

To behold a whole Nation thus upon its Bed of Sickness, and to have a whole People condemned in gross; to see, *Lord have Mercy upon us*, written on the Doors of a Kingdom, is sure the most astonishing Spectacle in the World. And as this was the Case of the Children of *Israel* upon their great Provocation, it may serve to give us awful Ideas of the Terrors of God's Wrath, and of what is likely to be the Portion of our grumbling and seditious Countrymen.

I have already observ'd to you the distinguishing Favours which we have received from our God, and which are still continued to us, above all that were ever vouchsafed to his once peculiar People *Israel*.

That we are a Vine of Christ's own planting, planted of the choicest Grape, hedged about by Divine Providence, water'd

ter'd with the Dew of Heaven ; that we are now the *Israel* of God ; that we are delivered not only from our Enemies, but even from all our Fears and Apprehensions of their troubling and enslaving us any more ; and that God hath given us a delightful Prospect of settled Happiness both for us and our Posterity.

Then, surely, it would follow, that as our Obligations to the Divine Goodness become greater, our Gratitude should rise higher: And we are not to doubt, but that, as we have seen in this Example of the *Israelites*, as God hath lov'd us much, so that Love, if it be slighted and abused, will turn to Fury, highly aggravate our Guilt, and enlarge our Condemnation.

Rebellion is as the Sin of Witchcraft, and Stubbornness is as Iniquity and Idolatry ; it being interpreted to be a flying in the Face of God himself, in the Person of his Vicegerent ; but when a Prince, beside his Supream Power, for which he is to be revered, is adorn'd throughout with the most amiable and engaging Virtues, when he is a tender-hearted Father of his Country, and when he decrees Justice and governs righteously, as our most gracious Sovereign doth ; then to disturb his Government by Riots and Tumults, by sowing Jealousies and Discontents, and by spreading a-

bout vile and accursed Slanders concerning his private Conduct, is such an Accumulation of first rate Crimes, as gives even Rebellion it self a blacker and more damnable Dye.

And as such Persons as are guilty thereof are superlatively wicked, so it is threatned in the Scriptures, that *they shall not live out half their Days*; 'tis the ready way to die before their Time; either the Hand of God, or the Sword of Justice will cut such Offenders off; so that they shall not live to see those *Halcyon Days*, that Peace and Happiness, and Stability of Times, which are the natural and necessary Fruits of our present happy Establishment.

Nay, and there is yet heavier Vengeance behind for such unnatural Criminals; as God sware to *Israel*, upon their Provocation, that they should not enter into his promised Rest, the Land of *Canaan*; so he hath declared to us, that the Contentious and Disobedient shall not enter into his Rest, the Rest promised in the Gospel, eternal, unspeakable and infinitely glorious; they will be, without timely Repentance and Amendment, for ever shut out from thence amongst Sorcerers, and Dogs, and Unbelievers.

A meer Heathen, who never knew the way of Truth, is much more excusable in his Commission of the grossest Impieties than

than a Christian, who, being well instructed in the Knowledge of his Duty, dares yet play fast and loose both with his King and his God; dares make a light Thing of the Oath of God; sware Allegiance to his Prince, and then with the same Tongue, and almost with the same Breath, revile and speak Evil of the august Ruler of our People: A Man of *Sodom* shall meet a more favourable Doom in the Day of Judgment, than such Men as profess they know God, yet in their Works do deny him; who profess the Faith of Christ, yet hold that Faith in Faction, Rebellion and Unrighteousness.

I end all with *David's* Advice in the Text, seconded by good Council from his Royal Son *Solomon*, *Harden not your Heart*; under all those enriching Favours which God hath vouchsafed to you as a People, study to be quiet, and mind your own Business; study also to be thankful for the Blessings ye enjoy, for the free Exercise of your Religion, for your Liberty and Freedom, for your Peace and Quiet, and for the undisturbed Possession of all your Rights, which are happily secured to you; and be persuaded, my Brethren, to fear God and the King, and meddle not, have nothing to do with such restless Spirits as are given to change.

24 OCT 62

Now to God the Father, &c. Amen.



*The Advantages of Good Govern-
ment, and the Blessings we derive
from the happy Revolution.*

A

S E R M O N

PREACH'D before the Right Honourable

Sir *James Bateman*, K^t,

LORD MAYOR,

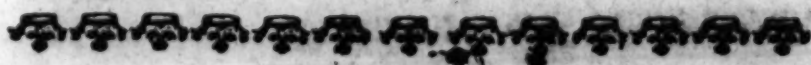
AND THE

'Aldermen and Citizens of LONDON,

A T T H E

Cathedral Church of *St. Paul*,

On *Sunday, November 4.* being
the Birth-Day of King WILLIAM
the Third, of Glorious Memo-
ry.







SERMON VIII.



P S A L. LXXII. 6, 7.

*He shall come down like Rain up-
on the mown Grass; as Showers
that water the Earth.*

*In his Days shall the Righteous flou-
rish.*



HIS Psalm was pen'd by King David, at that Time when he commanded Solomon to be appointed King over Israel and Judah: of which solemn Act we have a particular Account in 1 Kings 1.

The Psalm is partly a Prayer for, and partly a Prophecy of the Excellency and
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benign Influences of *Solomon's* Government, and of the enriching Blessings which wou'd be deriv'd from thence unto his People.

He begins, as it was meet, with Prayer to God for such Blessings as were necessary to the Happiness both of the new-created King and his Subjects: *Give thy Judgments, O God, unto the King, and thy Righteousness to the King's Son*: And then, in Confidence of being heard, and in the Spirit of Prophecy, he proceeds to foretel how happy both the King and his People shou'd be.

The King, saith he, shall judge his People with Righteousness, and the Poor with Judgment: He shall preserve the Children of the Needy, and shall break in pieces the Oppressor: He shall redeem his People from Deceit and Violence, and precious shall their Blood be in his Sight.

And, in my Text, *He shall come down like Rain upon the mown Grass; as Showers that water the Earth. In his Days shall the Righteous flourish.*

In discoursing on which Words, I will, First, open more largely to you the Occasion of them, and lay before you the State of the Kingdom of *Israel* at the Time that
Solomon

Solomon was advanced to the Throne; by which ye will hear how happily the Prophecy in the Text was fulfilled in him.

Secondly, I will put you briefly in mind of the great Benefits of Government in general, and the peculiar Advantages which good Subjects enjoy under good Rulers in particular.

And when I shall have acquitted my self of these, I will in the *Third* and *Last* Place make such easy and natural Deductions from thence, as, I hope, may enlarge or cherish those grateful Regards which we all owe to the Annual Revolution of this memorable Day, as it is the Birth-day of our Great Deliverer, and our late most gracious Sovereign King *WILLIAM the Third*, of glorious Memory; and which, I hope, may consequently raise in our Hearts a thankful and dutiful Sense of the invaluable Blessings of our present happy Settlement, which are all owing to it.

Ist then, I am to open to you the Occasion of the Text, and to shew you the State of the Kingdom of *Israel*, when *Solomon* was advanced to the Throne.

King *David*, at the Time of his uttering
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this Prophecy, was laden with Years, and ready to sink under that Burden, and the natural Infirmities which usually accompany it : that once vigorous Hand which slew the Lion and the Bear, and destroy'd the gigantick *Philistine*, was now, thro' Age, grown weak and helpless; his once brave and undaunted Heart was now become timorous and feeble; and the (often) triumphant King of *Israel* was waiting for a Summons to do Homage to the King of Terrors : His Royal Soul, which was before as an Angel of God, was now little better than an enfeebled Prisoner in his declined Body, and incapable of exerting it self as formerly, thro' the Indisposition of Organs and bodily Decays; and, in a Word, he was now unequal to so great a Burden as the Government of *Israel*.

Many Inconveniencies, many Hardships and Dangers must his People have been expos'd to, thro' this manifest Declension and Weakness of their aged, and still more and more declining King.

It is said in *Prov.* 10. 16. That it is a great Unhappiness to a Land when its King is a Child; and old Age, even to a Proverb, draws very near to childish Weakness.

And

And we read in *1 Kings* 1. that there were some evil Ministers about *David* that proposed to take Advantage of his Infirmities; There was one, and an elder Branch of the Royal Line, but by a solemn Act set aside by *David*, who set up as a Pretender to the Throne: He took upon him the Style and Title of King, in Prejudice to *David* himself, as well as to that Royal Successor which, by *David's* solemn Engagements, was to Reign and sit on his Throne after him.

Many of *David's* Ministers confer'd with this hot-headed, rash young Man; nay, *Joab* the King's Chief General held Correspondence with him, and at last went over to him; He that before had deserted *Saul*, his old Master and King, and *Jonathan* and *Mephibosheth*, the Royal Descendants of that Prince, with all their Hereditary Right, and followed after *David*: He that was once so zealous for the King, that, contrary to *David's* Injunctions, he slew *Absalom* the King's Son with his own Hand, when he found him in Rebellion, is now turn'd Rebel himself, and declares for *Adonijah*; because, forsooth, he was the elder Branch, and in his private Opinion ought to Reign before *Solomon*.

What Disorder and Confusion, what War and Bloodshed, might such wicked Attempts occasion in *Israel*! What Divisions amongst the unsteady Populace! And what Dissentions and Animosities even in private Families!

When some declar'd zealously for the Royal Successor, that was duly destin'd for the Throne; and others with furious Heat espous'd the unrighteous Cause of the desperate Pretender! When Brother rose up against Brother, on Account of their different Sentiments; and when the wise and pious Father honestly prayed and contend-ed for *Solomon*; while his hot-headed Son swore, and drank, and rag'd, and plotted for *Adonijah*!

Such Divisions upon such a Point are enough to disturb, and even dissolve the best order'd Government: Such Distempers are sufficient to destroy the happiest Constitution. And no doubt but all the honest Men in *Israel*, as well as *Nathan* the Prophet, and *Zadock* the Priest, and one or two more, who are particularly mentioned, were mournfully affected with a Sense of them. All that pray'd in earnest for the Peace of *Jerusalem*, and that sincerely desired the Prosperity of *Israel*, must have
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meerly sicken'd under those just and sorrowful Apprehensions for their Country, which those intestine Divisions must have rais'd.

But in the midst of those threat'ning Confusions, *Solomon* was advanced to the Throne, and by his Wisdom, his Justice and Goodness, soon defeated those treasonable Projects that had been form'd against him: He gave some of the Heads of the Faction their just Reward, refreshed the weary and afflicted Hearts of the Peaceable and Loyal, and gave them a delightful Prospect of Liberty and Peace, under his wise and just Administration.

When his People had been like a Land parch'd up with Drought, like mown Grass burnt up with the Heat of the Sun, He came down as a refreshing Dew from Heaven, as Rain upon new-mow'd Meadows, or as the gentle Showers that seasonably refresh the parched Earth; and by his reviving Influence chear'd the drooping Spirits, and refreshed the weary Souls of his People. And, as we are assur'd, *1 Kings* 3. 11, 12, that God gave him such a wise and understanding Heart, that there was none like him before him, neither should any arise after him that should equal him; So

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it is not to be doubted but that under such a Prince good Men, that is, good Subjects, had a good Time, and that the Righteous flourished.

To confirm this, we have the Testimony of a Foreign Princess, the Queen of *Sheba*, who, having heard, as she thought, extravagant Accounts of his Acts and Wisdom, came from far to know certainly whether all she had heard of him was true.

And when she came and had communed with the King and his Ministers, and had seen his Wisdom, his Grandeur and Magnificence, she said to the King ; *It was a true Report that I heard in my own Land of all thy Acts and thy Wisdom : Howbeit, I believed not the Words till I came, and my own Eyes had seen it ; and behold the half was not told me, thy Wisdom and Prosperity exceed the Fame that I heard,*

Happy are thy Men, happy are thy People, and happy are these thy Servants that stand continually before thee ; because the Lord lov'd Israel, therefore made he thee King to do Judgment and Justice.

And now this Account of *Solomon's* wise Government, and his People's Happiness under

der his righteous Administration, leads me to the *Second* Thing I undertook, which was to put you in mind of the great Advantages of Government in general, and of the peculiar Benefits which good Subjects reap from good Rulers in particular.

First suffer me to tell you in general, that as Man was by Almighty God designed for Society; so whatever advances the Good of Society, and renders it profitable and delightful, must be very beneficial to him, because it enlarges both his Pleasure and Advantages. But Government doth eminently and undeniably promote the Good of Society; it preserves Peace and Order in the World; it maintains Men in the quiet Possession of their own, and encourages them in the Enjoyment of all the Fruits of their several Labours; it restrains Mens disorderly and mischievous Passions by just and proper Penalties; it either bridles or punishes the Fury of the Revengeful; the many base Desires of the injurious and Deceitful, and the griping Cruelty of the Covetous Oppressor.

In a Word, all those great Advantages, which we, and others of Mankind, daily reap from Unity and Concord, from combined Strength and Power, from Wisdom
and

and Knowledge, from Arts and Sciences, and from an undisturbed Trade; to which we are indebted for all the Ease and Safety, and for all the Conveniencies of Life which we enjoy; all these are the Genuine Fruits and Effects of Government.

And if Government, which is the vital Root of all this Good to Mankind, were universally dissolv'd, and Men had lost or forgot all those Benefits which they have already received from it, they would soon become vile as the Beasts that perish, nay, of all the Creatures they wou'd be *most* miserable.

For those Appearances of Anger, Revenge or Cruelty, which we may observe in Brutes, are but *little* Images of those more dangerous Passions which often rage in Men; in Brutes they may be violent for the Time, but they are short liv'd; remove the Object but out of their Sight, and their Fury soon cools; but in Men the Passions are, and without Law or Government wou'd be much more, strong and stubborn: they can meditate Revenge and Injury upon their Beds, when the Object is out of their Sight, and their Resentments, even under the Discouragement and Restraint of Laws, are often lasting as Life it self.

So

So that if there were no Government, all the Pleasure, and Profit, and Security of Society wou'd be lost, and Society it self wou'd be dissolved; the Cholerick would every where insult the Meek; the Strong would spoil and trample on the Weak; and only Might, and Subtilty and Malice would prevail.

And therefore Government in general is so necessary to our Well-being, that the very worst Government, even Tyrannical and Arbitrary, is better than none at all; forasmuch as a little Order, tho' accompanied with Hardships and Cruelty to the Subject, is yet better than Destruction and Confusion; and 'tis better to be subject to the Will and Passions of one Monster, than for want of some Order to be turn'd all into Monsters ourselves, and like the wild Beasts to be continually devouring one another.

And 'tis upon these Grounds that Men have universally looked upon Government as the Contrivance and Ordinance of God; and that it was graciously appointed for the Benefit of Mankind. And St. Paul declares as much concerning the Roman Emperor; *He is, saith he, the Minister of God to thee for Good*; that is, his Authority is from God,

God, and the End and Design of his Office is the Good of those over whom he is plac'd.

And tho' that very Emperor was one of the worst Princes the *Roman* Empire ever had, tho' he came by undue Means to the Government, and tho' the Christians were so far from having any Protection for their Religion, that they were persecuted for it; yet, on Account of the Advantages and Divine Authority of Government, *St. Paul* tells the *Christians* at *Rome*, that it was both their Interest and Duty, to live in a Peaceable Subjection to the Civil Powers, not to argue about the Validity of their Titles, but, as they found them, to supplicate and pray for the Support of them.

How much more strongly are we engaged then, not only to be quiet under, and obedient to, the Powers that are over us, but to be daily thankful to God, by whom Kings reign, for putting the Administration of this Government into the Hands of our wise, just, and gracious King, under whose Shadow our Holy Religion is cherish'd and protected, and we our selves may, if we wou'd, enjoy every Man his own, with Peace and Plenty of all good Things!

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If any will be so hardy and unrighteous as to despise his just Dominion, and speak Evil of his Dignity, he beareth not the Sword in vain; 'tis a part of his high Trust to suppress and punish such Evil Doers; but it seems to be his Delight to countenance and encourage all that do well.

These Doctrines, of the Divine Appointment of Earthly Rulers, and of the Subject's Duty, are so plain, that none but such as are meerly blinded either by their Interests or Passions, can be ignorant of them; and therefore I will hasten to the *Third* and *Last* Thing which I undertook to do, which was to make some such Application of my Text, as may enlarge or cherish those grateful Regards, which we all, as Protestants, owe to the Annual Revolution of this memorable Day, as it is the Birth of our great Deliverer, and our late gracious Sovereign King WILLIAM the *Third*, of Glorious Memory; who, as he was on this Day auspiciously born, so at this Time he happily arriv'd on our Coast to rescue this then distressed Church and Nation from Popery and Tyranny, when they were near, very near, sinking under them.

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The Glory of that illustrious Hero ; the Greatness, the Danger, and the Charity of the Undertaking, the surprizing Success, and the glorious Consequences of it, are all too bright and great to want any Foil, or Flowers of Rhetorick to set them or any of them off.

But because probably many of my Auditors were not then born ; many, it may be, were then but Children, not sensible of their sad Condition, nor, consequently, sensible of their Deliverance, and because many of more advanced Years seem to have forgot, and to have lost all Sense of the Misery we were then in, and how happily we were delivered, or rather to have their Stomachs as well as their Heads turn'd, and even to nauseate the once highly priz'd and welcom'd Revolution ; It will be necessary, for the Information of the Ignorant ; for refreshing the Memory of the Forgetful, and for warming the Hearts of the Unthankful, to look back a little upon the miserable Condition to which we were reduced in the Time of that Arbitrary Prince who reign'd before him, that we may all with the clearer Conviction see how, as *David* speaks concerning *Solomon* in my Text, our kind Deliverer came down upon us, in our great Distress, like Rain
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upon the mown Grass, and like refreshing Showers that water the parched Earth.

King James the Second, while he was abroad in his younger Years, suck'd in the poisonous Principles of the Popish Religion; and, however he disguis'd it before, soon after he mounted the Throne, he shew'd us that they had taken deep Root in his Heart, and that he was a very Bigot to them; and this one Circumstance alarm'd us, and gave us many uneasy Apprehensions. The whole Protestant Religion in general seem'd to be in a sad Plight, when Great Britain's King, which ever since the Reformation was look'd upon as its Guardian and Protector, was turn'd against it, and was bound by his own Religion, by all Means possible, to extirpate it.

This was the glorious End that he proposed to himself, to enslave and rule us with a Rod of Iron here at Home, and to make a Sacrifice of us to the Tyranny of Rome, to atone for the Heresy of his Forefathers.

And his furious Zeal hurried him on toward the accomplishing of it; he took such large Steps, that in a very few Years he went a great way; the Freedom of Parliaments

ments was deny'd; the Rights, not only Civil but Religious, not only of private Persons but Communities, were invaded, and with a high Hand taken away.

Profess'd Papists, not only barefac'd and with Impunity, but with the greatest Share of the Royal Favour, came over in Shoals from Foreign Parts, like Swarms of Locusts, and infested this Land; ingross'd the Prince's Ear, fill'd his Presence, and, tho' utterly unqualified, obtain'd great Offices of Trust and Profit in the Nation.

Popish Priests and Jesuits were openly countenanc'd and encourag'd, and Seminaries erected for the poisoning the Principles of our Youth; while some of the Fathers of our Church, for humbly representing to the King, according to their Duty, the dangerous and unhappy Tendency of such Measures, were call'd Trumpeters of Rebellions, were imprison'd, and with much Rancour prosecuted.

The Laws, which are the Peoples Security, and, under God, the Fence of the Church, were most illegally dispens'd with; the Will and Pleasure of the Prince set up in the room of Law, and a Tyrannical Arbitrary Power declar'd for by the Judges,
 † who

who shou'd have been Guardians as well as Interpreters of the Law.

And then to make the Work sure and lasting, and to hinder his Protestant Issue from pulling down the *Babylon* he had well nigh finish'd, and to entail Popery and Tyranny upon us for ever, a Son must be provided that shou'd be brought up in the Father's Principles, and be an Instrument of perpetuating his Designs: And a Son there was; but there was such bungling Work in that piece of Management, that, however some have got their Sight clear'd now, it was the universal Sense of the Nation then, that there was the strongest and most just Presumptions of his Illegitimacy.

This seem'd to cut off almost all hope of a Recovery; the Bishops and Pastors and Children of our *Sion* griev'd to see her in such Distress, and all our Protestants sympathetically mourn'd with their sinking and dying Country.

This was our Case, to this Extremity were we reduc'd, when our Deliverer heard our heavy Complaints, was overcome by our Importunate Petitions, and thro' much Danger, and at vast Expence undertook to save us: He cross'd the Seas as at this time;

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at this gloomy and boisterous Season of the Year, he came with Heroick Resolution, and Heaven said Amen to his glorious Undertaking; all Opposition fell before him, his and our Enemies were infatuated, so that their mighty Men found not their Hands, nor their wise Men their Counsels; all the Protestants, however at other times divided, united then, and the Hearts of the Kingdom were turn'd to their Deliverer, as the Heart of one Man.

Lords and Commons, Archbishops, Bishops, Priests, and the whole Body of the People ran in with one Consent and met the welcome, and almost unhop'd for Blessing with Extasies of Joy.

And when, upon that publick and general Manifestation of the Kingdom's Sentiments and Affections, the conscious King abdicated the Government, and commission'd no Person or Persons for the Administration in his Absence, the Lords Spiritual and Temporal, and the Commons in Convention assembled, humbly besought their great Deliverer, in that their great Necessity, to take the Administration into his Hands.

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Then he who purposely came over in hope to bring that Arbitrary Prince to Reason, to do Justice to his People, and to inquire into that greatly suspected Birth of his pretended Son, when he saw there was no other Remedy to save us from utter Ruin and Confusion, was prevail'd on, at length, to become our King and Governor.

Then it was that we more rationally felt his benign Influence, then we promis'd our selves to rest securely under his Shadow, and fancied our Deliverance compleat: Have ye not seen, after a long Summer's Drought, when the Earth had been parched and bound up with overmuch Heat, and the Herbage all withered and seemingly dead, as tho' there were scarce any hope of its springing any more; how, upon the falling of some seasonable refreshing Showers, the Blades with lively Colour began to peep from their Inclosures, and gave the Earth a new and chearful Face; so chearful that, as the Psalmist speaks, it seem'd to *rejoyce and sing*?

Even so, very many of us, if we are so pleas'd, may remember that our Glorious Deliverer, when in our great Distress he came to rescue us, did first by his seasonable

ble Presence, and mighty Protection, and afterward by his wise and righteous Administration, revive our sad and languishing Hearts, and give chearful Airs to the Faces of all that truly and wisely lov'd their Religion and their Country ; he came indeed down on us *like Rain upon the mown Grass, as Showers that water the Earth.*

But that most gracious Prince look'd farther, and was too generous to confine his Counsels to the Grandeur and Security of his own Reign : He was so good to us and to our Posterity, that he assiduously labour'd to lay a good Foundation for the happy Settlement of this Church and Nation, for the future and most distant Generations.

Upon the Death of his good Queen and the Duke of Gloucester, he wisely foresaw that upon the Demise of his Sister, who was to succeed him, there would be Crowds of Popish Pretenders to this Crown, who, in their Turns, won'd strive to impose themselves upon us.

And therefore to extinguish their Hopes, and to secure our Religion, Rights and Liberties, as far as human Wisdom cou'd contrive, He, upon his own Motion, and with full

full Consent of Parliament, about Sixteen Years ago, got the Succession of the Crown, for want of Issue of the late Queen, to be settled upon his present Majesty's most illustrious House; the only remaining Protestant Branch of our old Royal Family, and, under Heaven, the only Support and Hope of our Established Church and happy Constitution.

By his wise and paternal Concern and Care, we have now a fair Prospect of happy Days, and lasting Security: we have now a wise, just, gracious, and Protestant Prince upon the Throne, strengthen'd by powerful Alliances Abroad, and yet more by an affectionate and dutiful Parliament at Home, serv'd by wise and steady Ministers, and guarded by the Hearts and dutiful Affections and Prayers of all that truly love the Church and Nation.

And to crown all; he is bless'd with a numerous Royal Issue, all which are dear Pledges of lasting Peace and Stability to this long disturbed Land.

Now all these invaluable Blessings are owing to the Fatherly Care and Wisdom of the Glorious King WILLIAM; 'twas he

he that contriv'd, 'twas he that bequeath'd them to us; for which his Memory ought to be dear amongst us, and had in Honour; and the Day of his Birth, which in its Effects have prov'd. so very beneficial to us, shou'd be annually celebrated with Joy and Festivity throughout our Generations.

Having thus gone thro' the Particulars which I at first propos'd, having paid my poor, but hearty Respects to this Memorable Day, and declar'd my grateful Sentiments of the many and great Blessings which we owe to it, I have no more to add but my Wishes and Prayers that we may all be so wise and happy, as without Passion or Prejudice to weigh and lay to Heart what hath been said; that we may conscientiously consider and do our Duty both to God and the King, and that we may in our several Stations study to be quiet and to do our own Business; and, in the Words of St. Paul, that *the Peace of God may rule in all our Hearts*, unto which also we are called, that is, to which our holy Religion invites and urges us, and that we may be thankful, thankful for all God's Mercies; but give me leave to wish, in particular at this Time, that we may be all thankful for the great Blessings of his present Majesty's wife

wise and gracious Government, and for the delightful Prospect which his most Illustrious, Royal, and Protestant House gives us of the Happiness and Security of our Childrens Children and late Posterity; for which Blessings let us give our hearty Thanks and Praise to Almighty God, Father, Son, and Holy Ghost, and may the like upon the same Grounds be offer'd to him by this Nation to the World's End. *Amen.*

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